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THE

CHINA MISSION.

EMBRACING A

HISTORY OF THE VARIOUS MISSIONS OF ALL DENOMINATIONS AMONG THE CHINESE.

WITH

BIOGRAPHICAL SKETCHES

OF

DECEASED MISSIONARIES.

BY

WILLIAM DEAN, D.D.

TWENTY YEARS A MISSIONARY TO CHINA.

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PREFACE.

In preparing the following pages, the author has been aided by personal suggestions from friends, private letters from numerous individuals, and valuable material from various published works—among which the Chinese Repository, the Middle Kingdom, and the Fuh Chau Cemetery, deserve special mention. The biographical sketches have in part been gathered from published memoirs, and in part from personal memories; the author having enjoyed a happy acquaintance with many of the parties named. If surviving friends will give him the means of correcting any mistakes which may be discovered in these brief memorials, they will be gratefully acknowledged.

Being disabled for the work in China, to which he had given the strength of his life, it has afforded

the writer peculiar pleasure, while preparing this work, to reoccupy, in thought, the dwelling places, and mingle again with the devoted persons with which are associated the happiest memories of his life.

To the Master who sustained and blessed him during the years of service abroad, and who has given him strength to prepare this offering at home, both the offering and its author are dedicated, with the prayer that he may employ both it and him for the glory of his name and the salvation of the Chinese.

WILLIAM DEAN.

WYOMING, N. Y., June, 1859.

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THE CHINA MISSION.

CHAPTER I.

WHERE do the Chinese live? They live on the other side of the globe. Their empire, including the eighteen provinces, extends from 20° to 40° north latitude, and from 100° to 122° east longitude, furnishing all the varieties of climate to be found in the same latitude in this country, and their dominions embrace four hundred millions of souls, or more than one third of the human race. Their country presents some of the longest rivers, highest mountains, and most fertile plains in the world; and furnishes some of the rarest birds, richest fabrics, and queerest people, to be found on the globe.

If you ask what they eat—we answer, they do not eat beef nor bread, mutton nor milk, butter nor cheese; but they do eat fowls and fishes, pigs and puppies, rats and rice, maize and millet, wheat and barley, pumpkins and potatoes, turnips and tomatoes, ground-nuts and garlics, pears and peaches, plantains and pumeloes, grapes and guavas, pineapples and pomegranates, olives and oranges, sharks' fins and birds' nests. But why so much curiosity to learn what they eat, while so little concern for the fact that they are hastening by millions to a

world of everlasting starvation, while we hold in our hands the bread which came down from heaven, of which if a man eat he shall live for ever—and we refuse to give it to them, at the peril of our salvation and theirs.

If you ask what the Chinese wear—we answer, that a Chinaman wears a long tail and broad sleeves, a China-woman wears an embroidered shirt and little shoes, and their garments, of antique style and uniform pattern, are more philosophical and modest and comfortable than ours, and are made of silk and satin, and cotton and hemp, the grass of the fields, the leaves of the trees, the skins of beasts, and the feathers of birds. But what great concern to us what the Chinese wear, since their garments are warm in winter and cool in summer, and cover their persons in an economical and becoming manner, while they are poor and destitute and blind and naked, and we have been commissioned to invite them to him who can clothe them with the spotless robe of a Redeemer's righteousness, that the shame of their nakedness may not appear?

What are their dwellings? The Chinese houses are low, and dark and filthy; usually of one story and often but one window. They are built of stone, or brick, or wood, or mud, and sometimes the Chinese sleep in holes of the earth, in caves and under rocks, in floating boats or the open streets. Hundreds of thousands have their only home in their little floating dwelling, where they were born, and many live on the water, and seldom, if ever, go ashore. But what great concern to us whether the Chinese live on the water or on the land, in towns or

in the country, in palaces or in poverty, since they are exposed to the unsheltered peltings of an eternal storm, and you and I are commanded by him who died to redeem us, to invite them to share with us the happiness of a home in heaven, a shelter under that building of God, that house not made with hands, which Jesus has gone to prepare for us? The Master has intrusted us with the key, and bid us in his name go and invite them to enter, and if we neglect to obey that bidding how shall either they or we find admission there?

Without faith it is impossible to please God, and faith cometh by hearing, and hearing by the word of God. The hope that the heathen can be saved in any other way than by means of the gospel is unreasonable and ruinous, and the expectation that God is to preach it to them by the whistling wind, the thunders of heaven, the voice of angels, the Holy Spirit, or in any other way than by human lips and Christian labors, is delusive.

What are the customs of the Chinese? Compared with ours, they present some contrarieties. When you meet them, they shake not your hand but their own. The salutation is not, Good morning, but Have you eaten rice? Will you drink tea?—take a seat?—eat a smoke? How old are you? How many children have you? Is your father living?

With them it is a mark of disrespect to uncover the head in the presence of superiors, but they stand erect with cap on and hands folded. A child designates his father—family's majesty, prince of the family, or venerable father. How many children have you? He answers, I have three children, and adds, perhaps, I have

two girls, or perhaps he answers, "my fate is niggard; I have only one little boy." A man designates his wife as the foolish one of the famlly, or the mean one of the inner apartments. An invitation to dinner, written on a strip of paper, may read thus—On the — day a trifling entertainment will await the light of your countenance. This is sent some days beforehand, and another card is sent on the day, stating the hour of dinner. The host, dressed in his cap and robes, awaits the arrival of his guests. When they meet, there is a mutual bowing and complimenting; and when all have assembled, the host lays aside his outer dress as a signal for his friends to follow his example when they are seated, two and two, at small tables arranged around the sides of the room, leaving a space for the servants to pass between them in bringing on the several courses of the repast. The guests on such occasions never expect to see the wife, or mother, or sisters, or daughters of their host, but in masculine barbarity sit down to their repast of animal gratification and coarse conversation without the refining influence of female society.

Their wine, distilled from rice, which has been in use by the Chinese for nearly four thousand years, is drank warm, and at their meals. When all are seated at the tables, the host rises and salutes his guests in a cup of wine, apologizing for the frugal meal, when it may abound with dishes, be ornamented with flowers, and be supplied with a great variety of fruits. The table furniture consists of porcelain cups, and bowls, and plates, with porcelain spoons with short handles, and the chopsticks, known by the name of nimble lads. With a pair

of these, one on each side of the forefinger, the guests pick up the morsels of pork, fish, or vegetables, cut into mouthfuls by the cook in the kitchen, and convey them to the lips with great dexterity, while a bowl of rice is taken in the left hand and brought to the mouth and shoveled in by the chop-sticks in the other.

The Chinese parents select the wives for their sons, and decide whom their daughters shall marry. Their badge of mourning is white, and their funeral cards are written with blue ink. They mourn for the dead by proxy, and select a burying-place for the departed by the aid of one who makes that his profession.

We read horizontally; they, perpendicularly. We read from left to right; they, from right to left. We uncover the head as a mark of respect; they put on their caps. We black-ball our boots; they white-wash theirs. We compress the waist; they, the feet. We give the place of honor on the right; they, on the left. We speak of north-west; they, of west-north. We say the needle of the compass points to the north; they, to the south. We shake the hand of a friend in salutation; they shake their own. We locate the understanding in the brain; they, in the belly. Our officials designate their office or rank by a star on the breast or epaulets on their shoulders; they, by a button on the apex of their caps. We page our books at the top; they, on the margin. We print on both sides of the leaf; they, upon one. We place our foot-notes at the bottom; they, at the top of the page. We mark the title of a book on the back of the binding; they, on the margin of the leaf. In our libraries, we set our volumes up; they lay theirs down. We keep our

wives in the parlor; they keep theirs in the kitchen. We put our daughters to school; they put theirs to service. We propel our canal boats by horses and steam; they pull theirs by men. We take our produce to market by railroad; they take theirs on men's shoulders. We saw lumber and grind flour by steam and water power; they do it all by human muscle. We turn a thousand spindles and fly a hundred shuttles without a single hand to propel; they employ a hand for each. We print by a power press and metal type; they, on wooden blocks with a hand brush. We are a beardless republic; they, a hoary headed empire. We worship God; they offer incense to the devil. We hope for heaven; they are without happiness.

But while we notice these contrasts, the Chinese have with us many things in common. Of the latter class are all the essentials of humanity. They have in common with us all the elements of body, mind, and soul, which make up the man. They have two eyes, two ears, two hands, and two feet. They laugh when they are pleased, weep when they are grieved; they sleep when weary, eat when hungry; rejoice over their gains, mourn over their losses very much as other men do. They discover ample proof of human depravity in their selfishness, pride, envy, hatred, revenge; a knowledge of right and a consciousness of wrong. They are selfish, sensual, and their hearts are fully set in them to do evil. They love a lie and hate the truth. They are condemned by their own standards of morality, and confess their inability to save them; still they hate the gospel when they hear it, and are madly attached to their sense

less idols, and bitterly trample beneath their feet the righteous claims of the Son of God. They are not those poor, simple-minded, honest-hearted objects of pity which some suppose—doing as well as they know how, and unjustly condemned if they are punished at all—but they are all guilty of damning sin, they themselves being judges, having violated their own laws of morality and religion; and having no provision for pardon, they are without excuse and without hope. The Christian's creed condemns them, and their own law and their own lips confirm the condemnation. The Word of Truth declares that all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death; and their own law declares, Thou shalt not lie, while their daily lives confirm the language of their lips from childhood upward, that they live in falsehood and love it well. No one acquainted with the Chinese character ever pretends to trust the word of an unchristianized Chinaman. Those longest associated with them, and most intimately acquainted with their character and habits, never expect a pagan Chinaman to speak the truth when there is a chance for him to tell a lie. Yet this very people will tell you by their own laws, and by their own lips, that it is a vile sin to lie and deceive. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate (unchaste), nor abusers of themselves with mankind (Sodomites), nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. We are safe in saying that the pagan Chinese, without exception, are guilty of some or all these sins.

CHAPTER II.

WHAT is their language? This has neither conjugation nor declension, neither affixes nor terminations, neither syllables nor alphabet, but is composed of symbols or characters, numbering forty thousand. Many of these have in common the same sound, undistinguished by the ear, but each has a separate signification recognized by the eye. In some cases the same character has a variety of significations, and without a change of form may be used either as a noun or verb, adverb or adjective.

The original mode of recording facts was by means of the knotted cords. About twenty-seven hundred years before Christ, Hwangte, an ancient sovereign, or one of his statesmen, has the credit of originating the Chinese written language. He is said to have derived his first idea of the invention by observing the various forms in nature, and endeavoring to imitate them. In this way some six hundred symbols were formed, in which a resemblance may be traced between the appearance of the character and the thing signified. The second class seems to have been formed by a combination of characters, whose significancy had been settled and so combined as to convey an idea by the union—as for example, the sun and moon united was made to signify brightness; the sun above the horizon used for morning; the mind, with lost placed over it, signifies to forget; man and word side by side, signify sincere; three ears and a mouth united, signify to slander; three ears and a heart united, signify timid; a woman placed under

a cover, expresses tranquillity. The reason for many of the combinations is to us less apparent, though it is presumed that in the author's mind they were not arbitrary. The whole forty thousand characters and more are arranged in two hundred and fourteen classes, each class marshaled under one root or radical, which forms a component part of each character in its class. This facilitates the labor of finding any given character in the dictionary, as we look for its signification.

The symbols are also arranged in family groups, which lessen the tax upon the memory of the student; still he has to learn the sound and signification of these forty thousand emblems of thought, as much as a man has to learn the names and characters of forty thousand men to whom he was before a stranger. And as an old friend is sometimes passed unrecognized, when seen in a new position, so one of these old characters you have known for years, when unexpectedly met in some new place; his face may seem familiar, but you fail to call to memory his name or his occupation, and former history.

This is an unwieldy instrument for the transmission of thought, and it requires a long apprenticeship to learn how to use it, but on the other side of the equation it offers a cancelling consideration, in the fact that it is intelligible to so large a portion of the human race. The Bible translated, or Christian books printed, in this language, may be read by the millions of China, the people of Cochin-China, as well as by the Coreans, Lewchuans, Japanese, and multitudes in the surrounding countries of Siam, Borneo, the Straits of Malacca, not to speak of those who have emigrated to Burmah, India

and California. No one language was ever understood by so many men; no language is so purely its own, and so unlike every other; no living language can claim such high antiquity and hoary-headed veneration. It is the oldest language now spoken, and, excepting the Hebrew, it is perhaps the most ancient written language ever used by man. The Syriac, Ethiopic, Coptic and Sanscrit, are found only in books, while the classic languages of Greece and Rome, as spoken by Demosthenes and Cicero, differed widely from the language spoken in those countries now.

The Chinese have various forms of the written character, analogous to our Roman letter, Italic, copy-plate and short-hand, and books are printed in these several varieties of character.

In early times the Chinese language was written with a style on leaves and reeds and pieces of bamboo, but for more than two hundred years before Christ they wrote with hair pencils on cloth and silk. Paper was invented about the time of Christ, and the Chinese ink, commonly called India ink, came into use about six hundred years after, and a thousand years had not passed after the coming of our Saviour before the Chinese invented the art of printing on blocks. This invention is credited to Fungtau, who first took impressions from engraved stones. The block printing, since then in common use, will now compete in no mean manner, in point of elegance, economy and dispatch, with our mode by a European press and metallic type. The process of block printing, is first to prepare the blocks, or boards, which are of the peach or plum tree or camphor wood,

about half or three fourths of an inch in thickness, made smooth on both sides, then soaked in rice-water to soften the wood and prevent it from chipping out by the engraver's tool. These blocks are of the size of the page of the book to be printed, and allow of a page to be cut on each side. The author prepares his manuscript and hands it over to a copyist, who writes it out just as it is to be printed; the leaf is then turned over and pasted upon the block, face downward, to invert the whole page. The paper, when dried, is rubbed off with the wetted finger, leaving every character and stroke plainly delineated upon the block. The engraver, or cutter, who may be either a man or a woman, with the chisel or carving tool, cuts away all the blank spaces in and around the character, leaving the black lines prominent to form a sort of stereotype plate for printing. The blocks being thus prepared, the printer seats himself at a table about four feet square, with the block before him, a pot of ink on one side and a pile of paper on the other, cut in pieces the size of the block, then with a brush made of the fibrous bark of the palm tree, he dips into the ink pot and brushes once or twice across the block, and lays on a piece of paper from the pile prepared, and with a soft, dry brush, made of the same material as the former, he brushes over the back of the paper, and the impression is taken. But one side of the paper is printed. The ink is prepared of lampblack and vegetable oil, of less consistency and at less expense than printer's ink in this country.

The entire cost of cutting the blocks and preparing them for the printer's use, amounts to one penny for

fifteen characters, or fifteen hundred characters for one dollar. The cost of printing, including ink, paper and binding, is one dollar for twelve thousand pages of the New Testament size; which gives to the Chinese the New Testament entire at a cost of from ten to twenty-five cents a copy, according to the style of paper and binding. This gives to the China mission great advantages over those missions in countries where the art of printing is unknown. In Africa, India, or Burmah, before the Bible can be printed, there needs first an outlay of, say five thousand dollars for printing presses, type and printing office, before they can begin to work. There is the interest of this outlay and the annual salary of the printer from abroad, amounting to a thousand dollars a year in addition—then the insurance, repairs, and the wear and waste of materials, and the want of articles abroad, which you must wait for till they can be sent from home.

All this expense and inconvenience is avoided in China, where the missionary has only to prepare his translation, or tract, and hand over the manuscript to a Chinese printer, who is responsible for cutting the blocks, printing and binding the book, and hands it back all ready for distribution. In correcting proof, the word or line is cut out, and the space filled up with a blank block, on which the corrected copy is cut.

A set of blocks will give about twenty thousand fair impressions; that is, one set of blocks will print an edition of twenty thousand copies, and sometimes many more than that are printed, but the later impressions would be somewhat imperfect, as the blocks become

worn. One man may take two thousand impressions in a day. There are European or American printing offices in Canton, Hong Kong, Ningpo, and Shanghae, employed by missionaries of different societies, but it remains a question whether, for all practical purposes, except where Chinese and English are printed in the same books, as in a dictionary, grammar, or something of that kind, the Chinese mode of block printing may not be more economical and more acceptable to the native reader.

We read that during the reign of Kang-he, A.D. 1662, books were printed from movable type, cast in copper, like so many seals, and then divided for use. By these were printed an encyclopedia of more than five hundred volumes, and divided into six thousand chapters. During the sixty years' reign of this emperor, literature flourished, and the national dictionary in twenty-one volumes, bearing his name, was compiled.

The Chinese have long been in the practice of cerography, or of printing on wax. The characters are cut on a block of wax, and from this impressions are taken, used chiefly for printing court circulars and slips of news requiring dispatch.

A font of metallic Chinese type was prepared for printing Dr. Morrison's Chinese and English Dictionary. This was made by cutting each character in the Chinese language on a block of tin or type metal. A font was cast at Serampore by Dr. Marshman, and used for printing his version of the Bible. Mr. Dyer, at Malacca, commenced a font in 1833, and afterward a font of smaller size, both of which were greatly extended by Mr. Cole

at Hong Kong. A font was made at Paris by casting a mass of type metal by means of the wood block already engraved with the characters, and then sawing it into separate types. This was a cheap process, but the types were wanting in uniformity and finish. Another plan was adopted by cutting a punch for a radical or primitive, which entered into a great number of characters, thus making the characters divisible, somewhat on the division of our words into syllables. For example, we cast the prefix *ad*, and it may be combined as *adjourn*, *adjudge*, *adjure*, etc. This plan combines cheapness and variety, but in the combinations some characters on a page appear disproportionably large and offensive to the eye of the Chinese readers, who are in the habit of making each character on a page occupy the same space whether it contains two or twenty strokes. Perhaps the most beautiful specimens of Chinese metallic type are found in a font prepared at Berlin by A. Beyerhaus.

But what concern to us though the Chinese may find among the forty thousand characters a term for every shade of thought in the affairs of life and the passions of men? Still we search in vain throughout their copious language to convey the idea of the Christian's God, the Christian's heaven, or the Christian's hope, or peace, or penitence, or faith. The language has in it no Jesus Christ, no justification for the sinner, no word of pardon for the penitent. These things are all unknown to the people, and of course they have no language to express them. The Christian teacher has to take such words as he finds among them in common use and consecrate them from a secular to a sacred use. For deity he takes

the term applied to every object of worship and calls it God—so for faith, and repentance, and love, and humility, he must select terms that will bear such an explanation as will convey the Christian idea, but which idea the pagan uninstructed would never attach to his own language. But in relation to the depraved passions and gross thoughts of the sinful heart, their language abounds with truthful translations of all the Scripture formula. If you wish to say to the people that they are filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, despiteful, proud, boasters, inventors of evil things, etc., you would find expressions in the language, and illustrations in their lives to convey the precise idea.

As to their literature, they have books on poetry and painting, history and horticulture, geography and government, economy and ethics, romance and religion. With them, of making many books there is no end; as for instance, a library may be so extensive that its catalogue shall consist of more than a hundred volumes, and each volume contain more than a hundred pages. But what concern to us though China should make so many books that the world itself could not contain them, since not one sentence is there found about man's salvation and the only Redeemer of the world? They recognize the fact that man is diseased, but present no means of cure; they present the race as impure, but offer no hope for pardon; they speak of sin, but say nothing of a Saviour. Their sages repress the inquiry of their disciples about a coming life and the supreme

Ruler, by saying, why inquire about the future while you have so much to learn about the present; and why ask about the gods while you know so little of men? Among all their volumes, though multiplied by thousands and millions, they have not the book—the Bible.

"Let all the heathen writers join
To form a perfect book;
Great God, if once compared with thine,
How mean their writings look!
O, let the heathen nations read
This book in mercy given,
And look to him who once did bleed
To fit their souls for heaven."

What of Chinese education? The Chinese have ever promoted education and honored educated men. The scholar has ever ranked high compared with the mechanic and merchant, and since the Tang dynasty, A.D. 600, the civil officers of government have been selected from literary graduates. The Chinese classics say, that among the ancients, villages had their schools, districts their academies, departments their colleges, and principalities their universities. These are for the benefit of the boys, for while Chinese writers speak of the importance of female education, we never see their girls in school, and have seldom seen a Chinese woman who could read her own language. The chief stimulus for boys to study—the prospect of office and wealth—is taken away from the girls. Again, parents would be slow to put their daughters under the instruction of a man, and it is rare if ever they find a woman who has the learning and the leisure to teach. The very few Chi-

nese women we have met who could read, have learned from a brother or a father at home. A few are instructed in music and embroidery, but the great mass of women in China are employed in the servile occupations of home or the toils of the fields.

The boys commence their studies at six or seven years of age. In China there is no royal road to learning, but every boy, whatever his rank, takes the same class-book and submits to the same training. The school room is a low shed, or a back room in some temple, or some attic in some shop where each boy is supplied with a table and a stool, and the teacher has a more elevated seat and a larger table. In the corner of the room is a tablet or picture of Confucius, before which each pupil prostrates himself on entering the room, and then makes his obeisance to his teacher. He then brings his book to the teacher, who repeats over a sentence or more to the pupil, and he goes to his place repeating the same at the top of his voice till he can repeat it from memory, when he returns to his teacher and laying his book on the teacher's table, turns his back upon both book and teacher and repeats his lesson. This is called backing his lesson. In this way he goes through the volume till he can back the whole book; then another, then another, till he can back a list of the classics. The boys in the school, to the number of ten to twenty, each go through the same process, coming up in turn to back their lesson, and he that has a defective recitation receives a blow on the head from the master's ferule of bamboo, and returns to his seat to perfect his lesson. The school teachers are usually unsuccessful candidates for preferment and office, who, not

having habits for business or a disposition to labor, turn pedagogues. They receive from each of the pupils a given sum proportioned to the means of the parents, and varying from three to ten or twelve dollars a year from each pupil, and perhaps in addition an occasional gift of fruits or food.

The schools are opened at early dawn, and the boys study till nine or ten o'clock, when they go to breakfast, and after an hour or so return and study till four or five o'clock in the afternoon, and then retire for the day. In winter they sometimes have a lesson in the evening.

The first book is called the Trimetrical Classic, which all Chinese boys begin with, and which some of their commentators have called a passport into the regions of classical and historical literature. We should as soon think of putting a copy of Young's Night Thoughts into the hands of a beginner with the expectation of seeing him master it. These young Celestials are not expected, however, to understand what they read, but simply to memorise, and occasionally write out some more simple character, and perhaps after two or three years' reading and memorising, they begin to study the sentiments of the author. The sons of tradesmen and mechanics seldom study long enough to master the classics, but gain a smattering of books, and learn to read and write the language sufficiently to keep accounts, and gain a little knowledge of mathematics, when their education is ended. Such boys, and they constitute no small portion of schoolboys in China, as they grow up, retain the sound of many characters, but are unable to explain the meaning of a page in any common book. Three or four years of schooling forms the sum of their education, and that is

insufficient to give any one a practical knowledge of their written language.

Besides the primary schools there are academies and colleges located at the provincial or larger cities, in each of which may be found from half a dozen to twenty of these schools of learning, and in some of these colleges are found two or three professors and two or three hundred students.

The public examinations are held first in the native district of the pupils, when the district magistrate selects the theme and gives them a day to write their essays. The number of pupils depends somewhat upon the population of the district. In some districts there may be but a few hundreds, in others two or three thousands. When the essays are handed in they are looked over by the examining committee, who paste the names of the successful students on the wall of the magistrate's hall. This is called a "village name." These only are entered as candidates for the second examination which takes place in the chief town in the county, and before the chancellor, and prefect, and magistrate. This examination is still more rigid than the former. The successful students here have their names posted on the wall of the office, and this is called a county name. These only are eligible candidates for the third trial before the chancellor at the provincial examinations.

By this time the host of youthful aspirants who commenced the race for honor has greatly diminished; still the number that come up from the several departments to these provincial examinations amounts to many hundreds and sometimes several thousands. Those who en-

tered the list at Canton in 1832 numbered about six thousand. In some provinces the list of competitors numbers seven or eight thousand. These, before entering the hall of examination, are personally searched to see that they have no books nor essays, nor aids of any kind secreted in their pockets or shoes, or the lining of their robes, which might aid them in their examination. When they are all seated in their places, where they are furnished with ink, pencil and paper, when the doors, windows and entrances to the hall are all guarded by armed men that no one from without should aid the competitors within, the theme is then given out and every one immediately writes out his essay and hands it to the board of examiners. The day is allowed for the writing, and at the signal given the doors are opened and the students go out.

The examination hall is divided off into small cells, each measuring about three by four feet, and high enough to stand erect, having one board for a seat and another for a table, and receiving all the light and ventilation from the central area. In the same class may sometimes be found the boy, his father and grandfather, striving together for the prize. Before entering, they have to state to the chancellor their lineage, birth-place, residence, age, etc. The provincial examinations, are held simultaneously in all the eighteen provinces, and occur about the middle of September. The thèmes given out are selected from the Four Books and Five Classics. The medium length of the compositions is a hundred characters, and one of the four given to each student must be written in poetry. When completed they are collected and handed over to the board of examination without a

signature. The board are allowed twenty-five days to look over the essays, when the names of a few tens out of as many thousands are selected as the successful ones, and at the hour of midnight announced to the expectant crowd from the tower of the city, and the next morning proclaimed through the streets by a public crier, and soon published throughout the province.

The first literary degree is equivalent to that of "bachelor of arts," the second may be compared to "master of arts," and the third to "doctors." The examination for each is much alike, except that the second is held triennially in the provincial capital, and the latter at Pekin. The fourth degree, called *Hanlin* (cloudy ladder,) is rather an office than a degree, since those who attain it receive a salary and are enrolled as members of the Imperial Academy. The members of a family or clan often select such of their number as discover a talent for study, and unite their contributions to help them through their education, with the expectation of sharing in the honors and emoluments which are the rewards of the successful student.

But while the school boy may be seen, satchel in hand, merging from every house, and the hum of the school room may be heard in every hamlet, and every son of poverty, if he have intellect and industry, may be eligible to office and honor, still the Chinese have not learned in the school of Christ, and their books, though ancient and without number, contain not even the rudiments of redemption, nor the first principles of the literature of heaven. They may help a man to earthly gain and human glory, but offer no help to the race from

the thralldom of sin to the inheritance of the sanctified. Their books contain many wise sayings and moral maxims. They teach the duty of piety to parents, but no piety to God; they enforce subjection to their monarch, but no obedience to their Maker; they speak of kindness to their friends, but no kindness to their enemies; they teach a man to shield his father from punishment, though it may be at the expense of perjury and blood. They teach the native innocence of man, but the practical iniquity of the race; they present the sinner's curse, but present no Saviour's cure; they discourse learnedly about the life here, but leave us in the dark about the life hereafter.

CHAPTER III.

LAWS.

WHAT of the laws? The Chinese government is patriarchal. The emperor is spoken of as the father, and his numerous subjects as his children. Hence, with him, to inflict banishment, beheading, emboweling, bambooing, etc., are but acts of parental discipline. The unfortunate delinquent, who, for some slight offense, is thrown down upon his face, and receives forty blows from the bamboo, is expected to arise, if he can, and with as gracious a bow as he can make, express his thanks to the lictor "for taking this kind care of his education."

The secret of keeping such a mass of men for so long a time together in order and harmony—a more ancient

and more numerous race than ever lived so long together as a nation—is found in the plan of mutual rights and individual responsibility. Every man in the empire is made to feel that he has individually an interest in the government and a part to act in promoting order. Here is brought in requisition the grand principle of all their morality, philosophy, and political economy, namely, filial piety. The emperor being the father, the ministers of government the elder brothers, and the masses the great fraternity; hence the doctrine, taught and so often reiterated throughout their books, of harmony among the brotherhood, respect to superiors, and veneration to the great paternity, covers the whole ground of civil government. The principle is so far reduced to practice that the great father seated in his arm-chair at Peking, may stretch out his hand and lay his finger on the humblest and remotest subject of his realm. The emperor holds his place by hereditary right or the designation of his predecessor. He has around him six boards of control subject to him, and regulated by such laws as he may sanction, reserving to himself the most unlimited power and the most unquestioned despotism.

1. The Board of Civil Office, whose duty it is to aid his majesty in settling all questions of rank, promotions, and degradations from office, conferring titles, rewards and rank, appointing governors, treasurers, inspectors, judges, etc., etc.

2. The second is the Board of Punishments, whose duty it is to aid his majesty in maintaining his domestic discipline. This may be supposed to be rather severe, when it is stated that in one city it is not uncommon for

a thousand men annually to lose their heads by order of their venerated father.

3. The third is the Board of Rites, which preside over the ceremonies attending marriages, funerals, festivals, and prescribe how many times a man shall bow in taking leave of his friend or his superior, the congratulations on a new year, and the ceremonies attending a coronation. The Chinese are an extremely ceremonious people, and in all their social and political relations are slaves to its power. Two men will stand at a door bowing to each other a half a dozen times to see who shall first enter, and perhaps settle the controversy by walking in side by side. A guest will not seat himself at the table till he sees his host seated. The left hand is ceremoniously regarded the seat of honor.

4. The fourth is the Board of Revenue, which is to aid the emperor in levying taxes, collecting duties, which are a part in money and a part in kind, and in all the receipts and disbursements of the treasury; regulate the coinage of the copper cash, and the weight of the ingots of silver and gold used in the place of our paper currency. The amount of revenue annually collected in the Chinese empire is supposed, on good authority, to be over sixty millions of pounds sterling, or three hundred millions of dollars annually. The income to the country for tea alone is more than twenty millions of dollars annually, and about an equal sum is annually paid out of the country for opium.

5. The next is the Board of War, which, under the emperor, directs every thing connected with the army and navy; regulates the promotions, details the rank of

military officers, which are selected, not like civil mandarins, from literary graduates, but from men of physical prowess and skill. This board regulates martial rewards and punishments, military reviews, and all maritime matters connected with the imperial fleet. These war boats unfortunately sometimes turn pirates, and their militia are but an armed police, and their cavalry mere couriers for carrying dispatches. The members of their standing army are employed in the cultivation of the soil and other pursuits, and are called out to meet an emergency. In modern times, their military reviews have existed only in name, and their standing armies, like their martial victories, are found only on paper. In their recent contests with European powers, they have met the foe with uncounted numbers, and poured out treasure and blood like water, but their military defenses and their martial exploits are not worthy the name when opposed to modern warfare. They have been mown down by implements of civilized slaughter till their streets have been turned to rivers of blood.

6. The last is the Board of Works, which has under its care the building of the imperial tombs, the public dykes, canals, river embankments, temples, palaces, altars, manufacture or articles for the use of the court, public buildings for granaries, mint, coinage, powder manufacture, sacrificial vessels, seals, college buildings, etc. These boards are all accountable to his imperial majesty; then there is a governor who is responsible for his respective province; the prefect, for his county; the magistrate, for his town; the patriarch, for his clan, and the father, for his family. The practical working of the

whole machinery of government is very simple and effective. If there is a delinquency in a given province the emperor looks only to the governor; he traces it to a given county, and makes the chief officer of that county responsible; he traces it to a given town or district, and the head man of that district is held responsible; he traces it to a given clan, and the patriarch of that clan is made accountable for all that is done by its members; he traces it to a family, and the father is responsible for all that is done by the members of his family —and the father is taken to prison, to punishment, or to death, unless the offending son is delivered up to justice. Here comes in force the principle of filial piety, which leads the son to deliver himself up to the magistrate, as soon as the delinquency is traced to his father's family; for that son which would allow his father to suffer for his offenses, would be held up to universal execration. We say nothing as to the justice of the principle, but in its practical workings it is most effective. If in China your servant purloins your goods, if you know his dialect and to what clan he belongs, or in what district his father lives, you may be pretty sure of reaching the delinquent, and regaining your goods. Perhaps no nation in the world can boast of a system of police so efficient as the Chinese, while the same people, under the best police system of any European nation, would, in three cases out of four, elude the hands of justice. We might not profit by adopting their system of political economy, but western nations might doubtless find some things in their political creed which would afford them interesting and profitable study, while it remains to be seen whether

recent encroachments upon their long-established usages and peaceful reign will result in their improved social condition and increased political prosperity. There is, however, amid these changes and revolutions, one encroachment upon the long-cherished customs of the Chinese, of the happiest tendency and of no doubtful issue, and that is the introduction of the element of Christianity.

CHAPTER IV.

HISTORY.

WHAT of the history of China? Aside from the inspired records, it gives us the most ancient history in the world. Its mythological statements reach back far beyond the writings of Moses and the creation of man; but its reliable and well-authenticated history comes down to us moistened by the waters of Noah's flood. They give us facts which go far to corroborate the Mosaic record of the deluge.

The Chinese mythological era is divided into two periods, the first designated by the Three Emperors, the second by the Five Kings. To these they give several thousand years. Chinese ancient history begins with the

HEA DYNASTY,

From 2207 to 1767. B. C.

The 1st	King,	Ta-yu,	Reign Commenced	2205	B. C.
" 2d	"	Te-ke,	"	2197	"
" 3d	"	Te-kang,	"	2188	"

The	4th	King,	Chung-kang,	Reign commenced	2159 B. C.
"	5th	"	Te-seang,	"	2146 "
"	6th	"	Shaou-kang,	"	2097 "
"	7th	"	Te-choo,	"	2057 "
"	8th	"	Te-hwae,	"	2040 "
"	9th	"	Te-mang,	"	2014 "
"	10th	"	Te-siĕ,	"	1996 "
"	11th	"	Te-puh-keang,	"	1980 "
"	12th	"	Te-Keung,	"	1921 "
"	13th	"	Te-kin,	"	1900 "
"	14th	"	Te-kung-kiă,	"	1879 "
"	15th	"	Te-kaou,	"	1848 "
"	16th	"	Te-fă,	"	1837 "
"	17th	"	Kie-kui,	"	1818 to 1767

SHANG DYNASTY.

1	Ching-tang,	reign commenced	1766 B. C.
2	Tae-kĕă,	"	1753 "
3	Wuh-ting,	"	1720 "
4	Tae-kang,	"	1691 "
5	Seau-kĕă,	"	1661 "
6	Yung-ke,	"	1649 "
7	Tae-woo,	"	1637 "
8	Chung-ting,	"	1562 "
9	Wae-jin,	"	1549 "
10	Ho-tan-kĕă,	"	1534 "
11	Tsoo-yih,	"	1525 "
12	Tsoo-sin,	"	1506 "
13	Wŭh-kĕă,	"	1490 "
14	Tsoo-ting,	"	1465 "
15	Nan-kang,	"	1433 "

16	Yang-kĕă, reign commenced	1408	B. C.
17	Pwan-kang, "	1401	"
18	Seau-sin, "	1373	"
19	Seau-yih, "	1353	"
20	Woo-ting, "	1324	"
21	Tsoo-kang, "	1265	"
22	Tsoo-kiă, "	1258	"
23	Lin-sin, "	1225	"
24	Kang-ting "	1219	"
25	Woo-yih, "	1198	"
26	Tae-ting, "	1194	"
27	Te-yeh, "	1191	"
28	Chow-sin, "	1154 to 1123	

CHOW DYNASTY.

1	Woo-wang, reign commenced	1122	B. C.
2	Ching-wang, "	1115	"
3	Kang-wang, "	1078	"
4	Chau-wang, "	1052	"
5	Muh-Wang, "	1001	"
6	Kung-wang, "	946	"
7	I-wang, "	934	"
8	Heau-wang, "	909	"
9	E-wang, "	894	"
10	Le-wang, "	878	"
11	Seuen-wang, "	827	"
12	Yew-wang, "	781	"
13	Ping-wang, "	770	"
14	Hwan-wang, "	719	"
15	Chwang-wang, "	696	"
16	Li-wang, "	681	"

17	Hwuy-wang,	reign commenced	676	B. C.
18	Seang-wang,	"	651	"
19	King-wang,	"	618	"
20	Kwang-wang,	"	612	"
21	Ting-wang,	"	606	"
22	Këen-wang,	"	585	"
23	Lin-wang,	"	571	"
24	King-wang,	"	544	"
25	Keng-wang,	"	519	"
26	Yuen-wang,	"	475	"
27	Ching-ting-wang,	"	468	"
28	Kaou-wang,	"	440	"
29	Wei-lëĕ-wang,	"	425	"
30	Gan-wang,	"	401	"
31	Lëĕ-wang,	"	375	"
32	Hien-wang,	"	368	"
33	Chin-tsing-wang,	"	320	"
34	Nan-wang,	"	314	"
35	Tung-Chow-wang,	"	255	"

TSIN DYNASTY.

1 Chwang-siang-wang, reign commenced 249 B.C.

HOW DYNASTY.

1	Che-hwang-te,	reign commenced	246	B. C.
2	Urh-she,	"	209	"

HAN DYNASTY.

1	Kaou-tsoo,	reign commenced	202	B. C.
2	Hwuy-te,	"	194	"
3	Leu-how,	"	188	"

4	Wan-te,	reign commenced	179	B. C.
5	King-te,	"	156	"
6	Woo-te,	"	140	"
7	Chau-te,	"	86	"
8	Seuen-te,	"	73	"
9	Yuen-te,	"	48	"
10	Ching-te,	"	32	"
11	Gae-te,	"	6	"
12	Ping-te,	"	1	A. D.
13	Joo-tsze-te,	"	6	"
14	Hwae-yang-wang,	"	23	"

EASTERN HAN.

1	Kwang-woo,	reign commenced	25	A. D.
2	Ming-te,	"	58	"
3	Chang-te,	"	76	"
4	Ho-te,	"	89	"
5	Shang-te,	"	106	"
6	Gan-te,	"	107	"
7	Shun-te,	"	126	"
8	Chung-te,	"	145	"
9	Chih-te,	"	146	"
10	Hwan-te,	"	147	"
11	Ling-te,	"	168	"
12	Hien-te,	"	190 to 220.	

AFTER HAN DYNASTY.

1	Chau-liĕ,	reign commenced	221	A. D.
2	How-te,	"	223 to 263.	

TSIN DYNASTY.

1	Woo-te,	reign commenced	264	A. D.
2	Hwuv-te,	"	290	"

3	Hwae-te,	reign commenced	307	A. D.
4	Min-te,	"	313	"

EASTERN TSIN.

1	Yuen-te,	reign commenced	317	A. D.
2	Ming-te,	"	323	"
3	Ching-te,	"	326	"
4	Kang-te,	"	343	"
5	Muh-te,	"	345	"
6	Gae-te,	"	362	"
7	Te-yih,	"	363	"
8	Kien-wan,	"	371	"
9	Hiau-woo,	"	373	"
10	Gan-te,	"	397	"
11	Kung-te,	"	419	"

SUNG DYNASTY.

1	Kaou-tsoo,	reign commenced	420	A. D.
2	Shau-te,	"	423	"
3	Wăn-te,	"	424	"
4	Woo-te,	"	454	"
5	Fei-te,	"	465	"
6	Ming-te,	"	466	"
7	Tsang-woo-wang,	"	473	"
8	Shun-te,	"	477	"

TSE DYNASTY.

1	Kaou-te,	reign commenced	479	A. D.
2	Woo-te,	"	483	"
3	Ming-te,	"	494	"
4	Tung-hwan-how,	"	499	"
5	He-te,	"	501	"

LIANG DYNASTY.

1	Woo-te,	reign commenced	502	A. D.
2	Kien-wăn,	"	550	"
3	Yuen-te,	"	552	"
4	King-te,	"	555	"

CHIN DYNASTY.

1	Kian-tsoo,	reign commenced	557	A. D.
2	Wăn-te,	"	560	"
3	Fei-te,	"	567	"
4	Seuen-te,	"	569	"
5	How-choo,	"	583	"

SUY DYNASTY.

1	Kaou-tsoo,	reign commenced	589	A. D.
2	Yang-te,	"	605	"
3	Kung-te-yew,	"	618	"
4	Kung-te-tung,	"	618	"

TANG DYNASTY.

1	Kaou-tsoo,	reign commenced	618	A. D.
2	Tae-tsung,	"	627	"
3	Kaou-tsung,	"	650	"
4	Chung-tsung,	"	684	"
5	Juy-tsung,	"	711	"
6	Heuen-tsung,	"	713	"
7	Suh-tsung,	"	756	"
8	Tae-tsung,	"	763	"
9	Tih-tsung,	"	780	"
10	Shun-tsung,	"	805	"
11	Hien-tsung,	"	806	"
12	Mŭh-tsung,	"	821	"

13	King-tsung,	reign commenced	825	A. D.
14	Wăn-tsung,	"	827	"
15	Woo-tsung,	"	841	"
16	Seuen-tsung,	"	847	"
17	E-tsung,	"	860	"
18	He-tsung,	"	874	"
19	Chau-tsung,	"	889	"
20	Chau-seuen-te,	"	904	"

AFTER LIANG DYNASTY.

1	Tae-tsoo,	reign commenced	907	A. D.
2	Liang-choo-tien,	"	913	"

AFTER TANG DYNASTY.

1	Chwang-tsung,	reign commenced	924	A. D.
2	Ming-tsung,	"	927	"
3	Min-te,	"	934	"
4	Fei-te,	"	934	"

HOW-TSIN DYNASTY.

1	Kaou-tsoo,	reign commenced	936	A. D.
2	Chuh-te,	"	944	"

HOW-HAN DYNASTY.

1	Kau-tsoo,	reign commenced	947	A. D.
2	Yin-te,	"	948	"

CHOW DYNASTY.

1	Tae-choo,	reign commenced	951	A. D.
2	She-tsung,	"	954	"
3	Kung-te,	"	960	"

SUNG DYNASTY.

1	Këen-lung,	reign commenced	960	A. D.
2	Tae-tsung,	"	976	"

3	Chin-tsung,	reign commenced	998	A. D.
4	Jin-tsung,	"	1023	"
5	Yin-tsung,	"	1064	"
6	Shin-tsung,	"	1068	"
7	Chĕ-tsung,	"	1086	"
8	Hwuy-tsung,	"	1101	"
9	Kin-tsung,	"	1120	"

SOUTHERN SUNG.

1	Kaou-tsung,	reign commenced	1127	A. D.
2	Hiau-tsung,	"	1163	"
3	Kwang-tsung,	"	1190	"
4	Ning-tsung,	"	1195	"
5	Le-tsung,	"	1225	"
6	Too-tsung,	"	1265	"
7	Kung-tsung,	"	1275	"
8	Twan-tsung,	"	1277	"
9	Te-peng,	"	1278	"

YUEN DYNASTY.

1	She-tsoo,	reign commenced	1279	A. D.
2	Ching-tsung,	"	1295	"
3	Woo-tsung,	"	1308	"
4	Jin-tsung,	"	1312	"
5	Ying-tsung,	"	1321	"
6	Tai ting-te,	"	1324	"
7	Ming-tsung,	"	1329	"
8	Wăn-tsung,	"	1330	"
9	Shun-te,	"	1333	"

MING DYNASTY.

1	Hung-woo,	reign commenced	1368	A. D.
2	Kien-wăn,	"	1399	"

3	Yung-lŏ,	reign commenced	1403	A. D.
4	Hong-he,	"	1425	"
5	Sun-tĭh,	"	1426	"
6	Tien-sun,	"	1436	"
7	King-tae,	"	1450	"
8	Ching-hwa,	"	1466	"
9	Hung-che,	"	1488	"
10	Ching-tĭh,	"	1506	"
11	Kiah-tsing,	"	1522	"
12	Lung-king,	"	1567	"
13	Wan-leĭh,	"	1573	"
14	Tae-chang,	"	1620	"
15	Tien-ke,	"	1621	"
16	Tsung-ching,	"	1628	"

TA-TSING DYNASTY.

1	Sun-che,	reign commenced	1644	A. D.
2	Kang-he,	"	1662	"
3	Yung-ching,	"	1723	"
4	Këen-lung,	"	1736	"
5	Këa-king,	"	1796	"
6	Taou-kwang,	"	1821	"
7	Hien-fong,	"	1850	"

This last named and present monarch of China, if not the most able statesman and popular sovereign of the long list of princes who have sat on the imperial throne, yet his reign will be acknowledged the most notable for stiring events and strange revolutions that can be found in Chinese history. The inroads made by western powers appear startling to them, as the revolution of Tae-peng-wang is strange to us. These events were

foreshadowed, and partly developed during the reign of Taou-kwang. This prince, born in 1781, succeeded his father to the throne, and was crowned at the age of forty years, when he was described as a tall, lank, hollow-cheeked, black-visaged, toothless man of great muscular strength, and passionately fond of archery and martial exercise. He died at Peking, February, 1850. The following may be taken as an obituary written by his son, the present emperor:

"An imperial order. We have received from our late imperial father, his majesty, who has just taken the great journey, our being and support, enjoying a nourishing, anxious care as high and boundless as heaven. His sacred age had just attained to threescore and ten, and his force was still vigorous, so that it might have been calculated that he would have reached the period of a hundred years, and our days of joy thus be prolonged. To-day at six o'clock, A.M., he called in the chief Controller of the Imperial Kindred, the great ministers of the Presence, the members of the General Council, and high officers of the palace, and taking the vermillion pencil in his hand ordained who should be regarded as the imperial heir apparent—(his fourth son).

"We receive this decree in anguish and tears, lamenting it in fear and dread, for we still hoped that by the utmost and constant care of his affectionate person, and a temporary cessation from his burdensome cares, that he would longer preserve his vigor and health. How unwished for! We had scarcely received his last commands and regards when his malady increased in force and violence, even to the utmost limit, and he drove the dragon and

became a guest on high. Beating the ground and invoking heaven, I vainly assayed to reach after and recall him.

"I reverently reflect that my august father ruled the world for thirty years; day and night with careful diligence he attended to his duties, not allowing himself the least leisure. In all things he reverenced heaven, and imitated his predecessors; and his sedulous attention to the affairs of government, his love for his people, his literary attainments and military prowess are not easily described.

"His boundless humanity drew all within its influence, so that every thing that has breath can not fail to express their heartful laments at his departure. We, weeping tears of blood and beating our breast, how can we yet refrain our words? But remembering that the position I succeed to is of the greatest responsibility, in order that I may diligently obey the Holy who has gone before, I reverently accept my predecessor's commands.

"As we consider the duties imposed upon our unworthy self, we are troubled with painful apprehensions, and our fears daily deepen; yet forbearing grief, and lessening lamentation we tremblingly mount the throne. We still rely upon the constant loyalty of our civil and military officers of every grade throughout the empire to assist us to rule with glory.

"In regard to the regulations for mourning, we have received our imperial father's will ordering it to be worn for twenty-seven days, according to old rules of the Manchūs; but our feelings can not admit of this, and in accordance with the ancient custom of China, let

mourning be reverently worn for three years, thus in some degree relieving our affectionate regrets.

"In regard to the important ceremonies of sacrificing to heaven and earth, and in the hall of ancestors, there should evidently be no diminution in any of the rites on account of mourning. Let this public command be proclaimed throughout the empire and in other countries for general information. Respect this."

This successor to Taou-kwang's throne was his fourth son, his elder brothers being passed over by the royal father in consequence of their intemperate habits or dissolute character.

As the entire inhabitants of the empire are regarded as children of a common family, when the emperor, the great father of them all, goes to ramble among the celestial hills—an emperor never dies—then all the people go into mourning. This requires them to go unshaven, to wear sackcloth, and the badge of white.

Thus ended the stormy reign of Taou-kwang (Reason's Glory), having during the whole thirty years been disquieted by internal insurgents, and closed by unequal contests with foreign foes.

The present incumbent of the dragon throne succeeded to dominion immediately after the demise of his imperial father, in February, 1850, but that year was reckoned as the thirtieth year of Taou-kwang, and the new monarch dates the first year of his reign from February 1, 1851. He takes the title of Hien-fung, which signifies great abundance. His family name is Yih-chú, and Hien-fong is his reigning title. He is the fourth son of his imperial father, and ascended to his cloudy pinnacle at the

age of nineteen years. He forms the seventh of the line of the Manchū Tartar monarchs, who have ruled China since 1644, and have compelled the Chinese to wear the cue as a mark of their subjection to a foreign power.

As he has been unseen by barbarian eyes, and by few of his own subjects, little is known to the world of his person, his character or habits. Some say he is likely to do honor to his country. Others ask, how can such a novice, at such a time as this, wield a scepter surrounded by so many responsibilities and dangers? The charm of regal power is broken. As the Chinese discover that the Son of Heaven is obliged to capitulate with foreign barbarians, they may question his ability to control the spirits of insurrection within his own dominions, and it would not be unlike human nature elsewhere, if the Chinese, instead of giving their sovereign divine homage, should ere long drive him from his throne. The mystery is that such an exceedingly multitudinous, and highly enlightened, and largely civilized people, should be so long held together, and swayed by the will of one man. In other countries, despotism is based upon ignorance, here it is built up on the bulwarks of education; there, the strength of the kingdom is found in a national army and military prowess, here, in the classics of the sages and moral suasion. But corruptions are creeping into the Chinese government. The throne, in want of funds, has allowed men of means to buy a button of office, without the requisite study and literary degree.

The importation of opium has drained the country of its specie. The use of the drug has enfeebled the physical powers of the laboring classes, and engrossed the time

of students, corrupted the character of officials, and led to a neglect of public duties; while the contests with foreign foes have drawn men from their farms to defend their country; thus the fields have been unsown and harvests ungathered, leaving whole districts in a state of famine, which in its turn lessens the public revenue. A score of millions is paid to settle a war with England, which before had cost China wholesale treasures, rivers of blood, and the lives of multitudes of the best of her subjects.

The want of government protection has driven many from honest employment, starvation has thrown multitudes upon public charity, and these, together with collateral causes, have covered their waters with pirates, and their provinces with insurgents. Before 1850, when his imperial majesty, styled Reason's Glory, had gone to ramble among the celestial hills, it might have been said of his earthly empire, the glory has departed. It is not to be supposed that henceforth the mass of Chinese mind, as heretofore, is to be swayed by one man.

If the present emperor is allowed to select his successor, he can not transfer to him a title deed to an unbroken empire, and the support of a universally loyal people. Though at his induction into office he may have proclaimed his succession to the empire by the ordinance of heaven, and that "the mighty foundations of his dynasty were laid in ancient time by the sainted, the immortal, the exalted, and the humane, each increasing the glory of the empire, and blending its parts harmoniously together, and that all were the subjects of heaven's most paternal affection;" yet revolt and anarchy have soon succeeded.

CHAPTER V.

THE INSURRECTION.

In 1833 a young student came from Kwang-si (wide west), a few miles west of the city of Canton, to the provincial city, to attend the literary examinations. At this time all missionary work had been confined chiefly to the study of the language and private instructions in the family. Then, to preach Christ openly would have been a capital crime. Then, Dr. Morrison's missionary career was near its close. He had done a great work in the translation of the Bible and the preparation of books and tracts, and was about to go to his reward. His disciple, Liang Afa, prompted by a desire to benefit his countrymen, drew up a few brief tracts, among which was one giving an account of his own conversion. Getting them printed, he started out in the city of Canton, by the promptings of a warm heart, but at the peril of his head, to scatter these printed pages of truth among the thousands of young men then gathered at this provincial city for the literary examinations. Among the number who received tracts from Liang Afa was the young man before alluded to, and who has since assumed the title of Tai-peng-wang, and is at the head of the revolution. On returning home he looked the tracts over, and laid them aside. In 1837 he fell sick and had a vision. He says his spirit was taken up into heaven, where he saw a "venerable old man," and an "elder brother," and received from them instructions corre-

sponding to the doctrines he had read in those tracts. When his friends all thought he was about to die, he almost miraculously recovered, and soon commenced putting in execution the commission he says he received in heaven, viz., to destroy images and temples and the government that supported them. He broke his own idols, and the idols in the temples in the neighborhood, and gathering a few adherents around him, went on destroying all the implements of idol worship around him. From these beginnings he proceeded with such vigor and boldness as to fill the priesthood with pious horror, and the local government with dread. He encountered difficulties and overcame them, he met foes and vanquished them, marching through the heart of the country, and in four months took the capital city in four of the eighteen provinces of the empire, and then entrenched himself securely within Nanking, the ancient capital of the country, and there established a formal government over thirty millions of people—equal to the entire population of the United States. There, in the center of the empire, and in the face of all the powers of the Tartar dynasty, he has maintained himself with increasing influence and growing strength. He claims to be a descendant of the old Ming dynasty, and proposes a restoration of the Chinese authority, which in the Ming dynasty was suppressed by the conquests of the present reigning power of the Manchú Tartars, which have borne rule in China for the last two hundred years.

What is still more remarkable in the government of this man, is its religious element. Strange to say, if it

prove successful, as it now promises, this is but the inauguration of a nominal Christian dynasty. The Christian Scriptures are made the basis of their civil code and the text books in their literary examinations. The Bible of the Christian is daily read in court and in the camp, and worship, in form at least, is daily offered by all their hosts to the one God through Jesus Christ. This may claim further notice, under the head of Christianity in China. Thus much we have thought necessary to state in connection with the government of the country.

CHAPTER VI.

RELIGION.

WHAT is the religion of China? The Chinese maintain that their ancestors were not worshipers of images, but that they worshiped heaven and earth, as the progenitors of the race and the protectors of men. Tracing back their history to the immediate descendants of Noah, it is reasonable to suppose that for a time their early fathers retained some correct ideas of the true God; but this was lost in the mist of polytheism that succeeded. Their images and objects of worship are without number. They have gods not only of the heavens and the earth, but gods of the sun, moon and stars—gods of the rains, wind and seasons—gods of the rivers and the lakes—gods of the mountains and the meadows—gods of the thunder and the lightning—gods of the fire and

the furnace—gods of wealth and of war—gods of the city and the country—gods of mechanics and merchandise—gods of agriculture and literature—gods of every profession and of each pursuit—the goddess of heaven and the goddess of the seas—the goddess of mercy and the demon of misery. You meet the old devotee of idolatry with a basket of fruits, a roast duck, or a pig's head, accompanied by his little boy with a handful of tinsel paper and incense sticks, winding their way over the hills towards a pagan spire that glitters in the morning sunlight, and instead of our usual salutations, it would be decorous to ask, "Friend, where are you going?" He responds, "I am going to worship the devil!" "Why do you worship the devil?" He says, "If we worship a good god that is of no use, he will not harm you; but it is important to keep on good terms with the devil!" Thus they worship the devil, because they fear him; they worship the fire, let it should burn their dwellings; they worship the floods, lest they should flow their fields; they worship disease, lest it should destroy their families; they worship the door to keep out evil spirits. Their most sincere worship is paid to their ancestors, and those who nourished their infancy. This is an idolatry of which Young America is not guilty, and a sin not likely soon to curse our land.

The Chinese, not satisfied with worshiping all these idols separately, sometimes compound them, on the principle of compounding medicine. They have a theory that the human system is composed of five elements—metal, wood, fire, water, and earth—and these in due proportions, and acting harmoniously, promote health,

while either being defective or in excess produces disease. An excess of fire produces fever, an excess of water produces dropsy, an excess of earth produces dysentery, etc. They give specific remedies to counteract any disease, and failing to hit it, the practitioner may compound his remedies, saying if one fail another may cure. So with their gods, after trying a number separately they may worship a collection in compound; and finally, if one of their gods becomes incorrigible, and will not be propitiated, he may be cuffed or kicked out of place. For example, in time of drought, the god of waters is addressed, that he may open the clouds: and if the rain does not come after several days' invocation and prayers, after burning a great deal of incense and gilt paper, recourse is had to insult. "Thou art a robber," they will say; "give us what we ask thee, or return what we offered thee. Thy vanity takes pleasure in our homage; it is for that thou wilt have us offer thee so much. But, dost thou see, the suppliants have now a stick in their hands! Make it rain, or else——" and thereupon the divinity is remorselessly cudgeled.

As for the domestic gods, the thing is still more amusing. When the affairs of the house go wrong, or there is any misfortune in the family, the ugly fellow has to bear all the penalty. His destiny is soon decided; he is deposed from his honorable pedestal, and banished as a worthless god to the grounds of some temple, not daring to leave him exactly in a common or profane place; and his divorce from the family is signified somewhat in the following terms: "We have been adoring thee for so many years, we have burned before thine altar so many

pounds of incense, we have made to thee such a number of prostrations, the expense we have imposed on ourselves to please thee is enormous; nevertheless, the worship of thee has not rendered to us a cash. Know then, that we no longer expect any thing of thee, and that we henceforth renounce thy favors. Find, if thou canst, such devoted adorers; as for us, we are going to seek for more generous divinities. However, to quit as good friends, we offer thee a final homage." At this, all the family prostrate their heads to the ground, and thus terminates the farewell.

The votaries of these multiplied forms of idolatry may be divided into three general classes: the Confucianists, Budhists, and Tauists. Confucianism had its origin about 550 B. C., with the sage whose name it bears. At that time China was divided into several petty kingdoms, and Confucius had his origin in the Lú country, now the province of Shantung (Eastern Hills). He was the son of a statesman, and acted an important part in the affairs of his country. His principles of morality and state legislation now constitute the ethics and jurisprudence of the empire. He was far in advance of the age in which he lived, and was obliged to leave his native province to avoid a participation in the evils which he zealously but vainly labored to remove. As he traveled abroad he devoted himself to the instruction of the people and the composition of his books, which now constitute the standards of Chinese literature. He may be said to be the author of a system of philosophy, rather than the founder of a new religion, and he excels his contemporaneous sage, the founder of the Italian

philosophy, and some of his moral maxims approach the salutary Proverbs of the Jewish sage; but his purest sayings and loftiest morality come infinitely short of the lessons of wisdom and doctrines of salvation which fell from the lips of the Saviour of the world.

The father of Confucius was a district magistrate in the city of Tsau, in the district of what is now the province of Shantung; and he was born the year in which Cyrus became sovereign of the Medes and Persians. He was contemporary with Pythagoras, and Socrates appeared not long after. Subsequent veneration for the sage has surrounded his birth with many marvels, such as heavenly music in the air, two dragons wending over the roof, five venerable men appearing at the door, five characters seen on his breast at his birth, which declared him to be "the maker of a rule for settling the world." Tradition reports that as he grew up his stature was nine cubits and a half; and whatever may have been the length of the cubit in those days, everybody called him the tall man.

Confucius lost his father at the age of three years, and during his youth he was poor and unknown. He was a young man of great sedateness and wisdom, and at the age of nineteen years was appointed to the general supervision of the fields and parks. During this year he was married, and at the age of twenty-one his only son was born. At the age of twenty-four he lost his mother, and the three following years were spent in mourning and retirement from office, and employed in study. As the result of these studies, he resolved to devote his life to the instruction of his countrymen. In doing this, he

composed a series of books in which his doctrines were exhibited, and founded a school to train pupils who should diffuse his doctrines throughout the empire. He had three thousand pupils, and seventy-two of them devoted themselves to the diffusion of his doctrines. Confucius traveled much, and like Socrates and our Saviour, drew lessons from passing objects for the instruction of his disciples. Once while walking with them by the banks of a stream, he paused from time to time, looking intently into the water, until their attention was excited to ask the reason. Said he, "the running of water in its bed is very simple; the reason of which everybody knows; but I was in my own mind making a comparison between the running of water and the duration of doctrine. The water runs unceasingly, by day and by night, until it is lost in the deep. Since the days of Yau and Shun (2300 B. C.), the pure doctrine has descended to us; let us in turn transmit it to those who come after us, that they from our example may give it to their descendants to the end of time. Do not imitate those isolated men who are wise only for themselves; to communicate to others the modicum of knowledge and virtue we possess will never impoverish ourselves." This sentiment is worthy of a place in the Christian's creed.

Again, he saw a fowler ensnaring birds in a net, and contemplating them, remarked that they were all young ones, and asked the fowler what he did with the old birds. The fowler replied, the old birds are too wise to be caught, and the young ones that company with them escape with them, but the young ones that flock together are easily entangled. Confucius turning to his disciples

said, "you hear his words. The young birds escape the snare only when they keep with the old ones—so with young people. But when young people have scarcely made a beginning in learning, inflated with their small attainments, they fancy themselves at the height of wisdom. Under this vain impression they doubt nothing, hesitate at nothing, and without consulting age or experience, rashly run to ruin. Do not forget the answer of the fowler, but reflect on it occasionally." Confucius in his travels visited several princes at their courts, and was often listened to with respect, but his rules were too severe to find a ready adoption by those voluptuous kings and courtiers.

He afterward returned to his native state, where for ten years his house was made a sort of lyceum, open to every one who wished to receive instruction. His manner of instruction was to allow his disciples and others to come and go as they pleased, asking his opinions on such points, either in morals, politics, history or literature, as they wished to have explained. His disciples were composed of all ranks and all ages, who attended upon him as their duties or inclination permitted, and who assisted in diffusing a knowledge of his doctrines over the country.

Confucius was afterward invited to the court of his native state, when the young prince committed to him the whole management of the state, and his activity, justice and integrity had the happiest influence upon the country. He introduced order and sobriety in the place of waste and injustice, encouraged agriculture, regulated the revenue so that the productions, happiness and prosperity of the country were greatly increased. The

neighboring princes becoming envious at the growing prosperity and power of the Lú country, under the wise management of Confucius, contrived to seduce his young prince into luxurious habits, so that the presence of the sage soon became irksome to his master, who could no longer endure his remonstrances. Confucius at the age of fifty left his own country and retired to the kingdom of Wei, where he remained for ten years or more devoted to literature. At the age of sixty-eight, Confucius returned to his own country. Two years after, his wife died, and the next year his favorite disciple died. His grandson survived, and became the author of "True Medium," and was the teacher of Mencius.

Approaching his end, Confucius assembled his disciples on one of the little hills where sacrifices had been usually offered, and there erected an altar on which he placed his books, the Five Classics, then turning his face toward the north, and on his knees, gave thanks to heaven, that life and strength had been granted him to complete his laborious undertaking, and implored benefit to his country from his labors. He died in the seventy-third year of his age, 479 B. C., and about seven years before the birth of Socrates. During his life the Jews returned to their country and completed the building of the second temple, Xerxes invaded Greece, Egypt was conqured, and the Persian monarchy was fully established. In the year that Confucius died Athens was burned to the ground by Mardonius.

Filial piety was made, not only the basis, but the cementing bond of his system of morals, and his whole political machinery. From the duty, honor, and obedi-

ence due from the child to the parents, he proceeds to inculcate the obligations of the wife to the husband, of subjects to their prince, ministers to their king, while he makes the head also amenable to heaven. His system inculcates honesty, justice, and benevolence, while his practice encourages polytheism, polygamy, and implacable revenge. On the whole, perhaps no merely human teacher can boast a code so moral, converts so many, or a course of life so much devoted to the welfare of his country. His sayings are the household words of every family, his writings the text-book of every school, and his doctrines the principles of government in every part of the empire. He is worshiped by every school boy, and held up as a model by every scholar, and adored as a saint by the most numerous, the most enlightened, the most learned, and the most superstitious pagan people on the globe. The Christian teacher would as soon think of improving the sayings and sentiments of his divine Redeemer as the Chinese scholar would presume to mold or modify the teachings of his venerated sage. His system gives to heaven and earth the credit of making man, and reserves to the sages the honor of giving him the finishing stroke; so that the honor is about equally divided between the three—heaven, earth, and the sages. Man comes into the world with a heart inclined to virtue, opposed to vice, and a feeling of benevolence; if neglected he tends to vice, if cultivated he returns to the native purity of his nature. Before the creation of man there existed a producing power they call Tai-kek. By the action of this power came the principle called *Yang*, the male; by the quiescence of this power came the principle called

Yim, the female. These two principles are found in every department of nature.

Heaven is male, earth female; the sun is male, the moon female; the day is male, the night female; light is male, darkness female; good is male, evil female. This idea runs through every department of life, every philosophical theory, every branch of science, every professional system, every mechanical art.

Confucius was a great man, and a profound teacher. He lived respected and died universally lamented. Temples are erected, and images and pictures are worshiped in honor of his memory. His code of morals, the purest of mere human systems, his constitution of government the least exceptionable, perhaps, of all absolute monarchies, and his philosophy as profound as other systems of human origin, leave untouched the great truths of a Deity and a future life, and unsolved the momentous question of man's salvation.

The modern disciples of Confucius include scholars, teachers, candidates for civil appointment, and all officers of government. Confucianism, in short a system of theism, is the state religion of China. Its disciples, however, incorporate in their practice many of the ceremonies of other religious creeds.

The next creed we notice is Budhism. This, though of foreign origin, and of comparatively modern introduction into China, includes a greater number of adherents, and presents more of a religious character than any other system in the empire. According to its own religious teachers and sacred books, they have no God, no Supreme

Being, who made the world, whom they fear or venerate, who will call them to an account, or reward or punish them for their deeds. Reward follows merit, and punishment follows malice as a certain consequence. Hence, an accumulation of good deeds, such as building temples and feeding priests, secures either in the present, or some of the numerous future states of being through which they are to pass, a reward of happiness; while wickedness, such as killing a cow or taking any animal life, will be followed with a sure penalty of suffering, either in the present or some future state of being. But no God, nor intelligent agent, has any part in awarding these premiums or penalties; they follow as a necessary sequence.

Godama, the last god of the Budhists, according to their own chronology, died B. C. 543. He is said to be the twenty-fifth Budha, and the fourth of the present *Kalpa*, or world. One more Budha, viz., Maitree, is expected during the present world. Godama was of princely birth; his native place was on the banks of the Ganges, some three or four hundred miles from its mouth. Near his birth-place are the present Patna and Benares—two places famed for the production of opium. Thus the same district may claim the honor of furnishing the world with two specifics for putting men to sleep. One reduces its votaries to a temporary dream of happiness, from which they soon awake to real misery—and the miseries thus entailed upon the Chinese are more than all inflicted by plague, pestilence and famine; the other promises its disciples, as the reward of their meritorious services, an absorption into *nothingness!* The Budhists do not imagine that Godama himself, in any

sense, is now existent, but verily believe that when he died his intellectual being, which had till then constituted his identity throughout the various stages of transmigratory existence, became absolutely *extinct*. The disciples of Budha, now including so many hundred millions of the human race, have no god to fear, no god to worship, no god to punish or protect them—since, according to their own theory, Godama, more than two thousand years ago, passed into absolute annihilation.

The images of Budha represent a human figure with a sleepy countenance—having the toes, as well as the fingers, of an equal length, and the ears extending to the shoulders. These are made of gold or silver, of iron or brass, of bricks and mortar, of wood and stone, of every variety of size, from the length of a finger to the length of a hundred feet. They are usually in a sitting posture, but the larger ones are sometimes in a half reclining position, resting on one elbow. The writer saw one which measured a hundred and thirty feet in length, in good proportions, and in a reclining posture. It was built of bricks and mortar, and covered with cement, and gilded from head to foot. Sometimes a hundred or more of these images, as large as a human figure, are seen surrounding a single temple, with one, forty or fifty feet high, in a sitting posture under cover of the roof. At other times, bushels of little images, made of clay, are placed in the niches around the walls of the temple.

The Budhist priests wear a yellow robe, shave the head, and, in person, collect their daily food from house to house, at early dawn. Their food is eaten before mid-

day, except a little fruit, tea, etc. Their books proscribe animal food for the priesthood, but they often violate their vow. Sometimes they have their vegetable food served up in an animal form, so that a dish comes on the table in the form of a roast fowl or baked pig, but on carving, it is found to consist of greens and gravy, with a covering of vegetables pressed with a coarse towel, to give it the appearance of a veritable animal. They generally wear the faces of well-fed men, though some of the priests in China are the most abject mendicants. They may make their own garments, but are not allowed to engage in remunerative employments, nor to hold offices of government.

They preach, or tell stories, at funerals and festivals, both at the temples and at private houses, for which they receive pay, when invited to perform service in families. The offerings and perquisites of temples belong in common to the priests attached to that temple, and there they are expected to recite prayers morning and evening. They live a life of celibacy, and sometimes, perhaps, a life of chastity.

Their prayers are recited from books originally written in Pali, a dialect of the Sanscrit, which has been employed by the Budhists since the days of Godama, in like manner as the Sanscrit has been used by the Brahmins. The Pali language is written in different characters in different countries. In China, the Chinese character is used; in Camboja, Laos and Siam, the Cambojan character is used; in Burmah, a different character is employed, and in Ceylon still another; but in all, the language and its pronunciation are essentially the same. Few of the

priests understand more than the sound of the words, not troubling themselves about the signification. Their sacred books number three thousand six hundred and eighty-three volumes, and contain eighty-four thousand sections. One of these volumes may be read in an hour.

During the lifetime of Godama, Budhism found its way into many of the central countries of India, and numbered among its supporters men of wealth and power. About two hundred years after his death it was driven by Brahminical persecution to seek an asylum in the island of Ceylon, which has long been regarded as its stronghold and head quarters. It is now the prevailing religion of China, Japan, Annam, Camboja, Laos, Siam, Burmah, etc.

In Budhist countries the veneration for an image is very superstitious, and the penalties for profaning an idol are very severe. In Siam, for example, in the forty-eighth section of their civil code we read, that "if a thief steal an image of Budh and use various devices for getting off its ornaments, as washing, smelting, etc., let him be put into a furnace and treated in the same way as he treated the image, and thus pay for his wickedness, and make thorough work of it.

"Section 49.—If any thief strip a Budhist image of its gold or gilding, let him be taken to a public square, and a red-hot iron rubbed over him till he is stripped of his skin as he stripped the image of its gold, and thus pay for his crime. If a thief scratch off the gold from a Budhist image, pagoda, temple, or sacred tree, let his fingers be cut off.

"Section 52.—If any malicious person dig into, or un-

dermine a Budhist image, a pagoda or temple, he is liable to punishment in three ways: First, to be flogged sixty lashes; second, to have his fingers cut off; third, or to be killed."

The above extracts are taken from the Siamese code, in fifty-five volumes, written on the "black book," and sold for one hundred and twenty ticals ($72). The work is now printed in two volumes at the mission press by a Siamese nobleman, and sold for twenty ticals.

Budhism has its nunneries and its nuns. These nuns shave the head, and have under their instruction novitiates of their sex, as the priests at the temples have boys under their training for office. In some Budhist countries these temples and nunneries are the only schools and colleges, and these priests are the only teachers and professors in the land. These are some of the striking affinities between the Budhist and Romish churches — geographically so far removed from each other.

It is worthy of notice that in a late number of Harpers' Weekly, there is a record from a Paris correspondent of "a curious new sect of Christians, called Transmigrationists, having of late become very numerous in France. Their creed is Christian, only they include all animals in their idea of universal morality. They profess to believe that being changed after death into some animal will be their purgatory. In Germany their increase is immense."

From this it would appear that Romanism, even in the countries of Europe, is engrafting the leading sentiment of Budhism upon her own creed. Having bor-

rowed spiritualism and table turnings from China, it would seem that they are also to introduce into the western world the mysteries of Budhism from that empire.

Budhism was introduced into China soon after the birth of our Saviour. It is a wonderful fact that a record is made in the Chinese Mirror, or History, that in A. D. 50 the emperor Ming saw in a dream a golden man flying about his palace, which dream was interpreted by his courtiers to mean that the "holy one" was to be found in the west. This so interested him that he sent a deputation to India, who returned with some priests and images of Budh from Ceylon. Had the messengers gone a little further toward the west they might have found the religion of the Holy One. Instead of this they introduced into China a form of idolatry which is decried by the learned, laughed at by the profligate, yet followed by all.

The third class in China are called the Tauists, or the Rationalists of the empire. *Tau* signifies reason, and to this sect the Rationalists of Germany are probably indebted for their creed. The founder of Tauism, called Lautsz, was contemporary with Confucius, with whom he had some personal acquaintance. He was born in the time of the Chau dynasty, B.C. 530, and lived in a retired place, at a distance from court, in the dominions of Prince Tsi. The system of Tauism is sustained by abstruse speculations of a mystic philosophy, which fills all nature with demons and genii, who constantly influence the fate of men. They furnish, not only the elements, but

also all the forms of modern spiritualism, with the accompaniments of rappings and table-turnings. In China, may be seen in the markets and public places *mediums*, who, for a consideration, may be consulted in relation to the future state, and departed friends, and passing events in foreign parts. Modern spiritualists have embraced a creed of ancient origin, and there is a fabulous account, on Chinese record, that its founder not only lived more than five hundred years before Christ, but that he "was born with a white beard, having been eighty years in his mother's womb, and lived to be eight hundred and eight years old; and the last that was seen of him, he was going westward riding on a blue cow!"

Jews in China.—That there are Jews in China there is no question, since we have there seen them, and their synagogues, but concerning the time when they first came there men have expressed a variety of opinions. We shall not attempt to prove that China was peopled by the immediate descendants of Noah, though that may appear probable; nor need we linger upon the evidences that some companies of the tribes of Israel wandered into that region after their dispersion by the Assyrians, B. C. 742, as recorded in 2 Kings, xvii. 6, though that may be possible, and accord with the divine threatenings—"The Lord shall scatter thee among all nations, from one end of the earth to the other." It is well ascertained that there were Jews in China as early as 258 B. C. They are there a peculiar race, and distinguished by the trait which had its origin in Jacob's time. The children of Israel ate not of the sinew which shrank; and in China

they call themselves *Tiāu-kin-kiāu*, the sect which plucks out the sinew. Their synagogues are met in different parts of the empire, but the most interesting discoveries have been made at *Kaifung-fū*, a city in the province of Honān, in a north-westerly direction from Shanghae, which was reached by a journey of twenty-five days from the latter place. This visit, made by two Chinese, was projected by the Bishop of Victoria, and resulted in learning the location of a Jewish synagogue, with a few Jewish families in great poverty, surrounded by a population of pagans and Mohammedans, and near to a heathen temple dedicated to the god of fire.

Here they had lived till they had lost their own history, and remained as the solitary witnesses of departed glory. They had been without a rabbi for fifty years, and not one of their number could read the Hebrew books, which they had carefully folded in their numerous wrappings, and laid away in the synagogue, while they remained the unconscious depositaries of the word of God. The rite of circumcision is still continued among them, but the expectation of a Messiah has been lost. Out of seventy families, or clans, on record, only seven now remain, numbering about two hundred persons. The deputation copied some interesting inscriptions from their synagogue, some in Chinese, and others in Hebrew, and brought back to Shanghae eight MSS. of apparent antiquity, containing portions of the Old Testament Scriptures written in antique Hebrew form, which are remarkable for their agreement with the received text of the Hebrew Bible. This Chinese deputation made a second visit to *Kaifung-fū*, when they procured six cop-

ies of the five books of Moses, each written on white sheepskin, cut and sewed together, about twenty yards long, and rolled on sticks. They are beautifully written, without vowel points or marks for division. The deputation brought back with them also two of the Jews' descendants, one about thirty and the other forty-five years of age, who came to Shanghae to learn to read Hebrew, for which they express a strong desire. Their features show marks of Hebrew descent, but they dress in Chinese costume, and speak only the Chinese language.

They keep the Jewish Sabbath and worship on the seventh day of the week. The following extract is taken from a tablet erected in their synagogue in the seventh year of the Ming dynasty, A. D. 1511.

"Moses established the law, and handed down the sacred writings. After his time, during the Han dynasty (from B. C. 200 to A. D. 226), this religion entered China. All those who profess this religion aim at the practice of goodness, and avoid the commission of vice; morning and evening performing their devotions, and with a sincere mind cultivate personal virtues. They practice abstinence and fasting on the prescribed days, and bring eating and drinking under proper regulations. They make the sacred writings their study and their rule, obeying and believing them in every particular. Thus may they expect that the blessing of Heaven will be abundantly given and the favor of Providence be unfailingly conferred.

"We have engraved this on a tablet, placed in the synagogue, to be handed down to distant ages, that future generations may carefully consider it. This tablet

was erected in the seventh year of Ching-tih, of the Ming dynasty." (A. D. 1511.)

The Jews are dispersed over the provinces of China, and everywhere held in disrepute by the people, verifying the divine prediction concerning them, as a "nation scattered and peeled, and a people meted out and trodden under foot."

Mohammedans in China.

Mohammedanism was first promulgated in 604 A. D., as its author states, by the revelations of the angel Gabriel, who appeared to him in a cave near his native place, the city of Mecca. From this birth-place of the false prophet and his fabulous creed, it worked its way through India, the Malayan peninsula, Sumatra, Java, Borneo, and found a resting-place in China more than a thousand years ago. There its votaries, with their faces turned towards Mecca, make their daily prostrations at the rising and setting sun, regardless of the place or the people around, while the Chinese, who tolerate all sorts of folly in the name of religion, regard them first with an air of indifference, which soon grows into feelings of contempt.

There are Mohammedan mosques at Canton, Hong Kong, Ningpo, and in most of the large cities, as well as at Peking. They seem to make little effort to proselyte, from a general belief that a man isf ated to die in the faith in which he was born. They dress in Chinese costume, and speak the Chinese language, but make the Koran the rule of faith and the guide of their lives. In 1841 there was found at Amoy the Koran, in Arabic, with a Chinese translation.

The question naturally arises, what has been the result of these various systems of religion upon the moral character and present happiness of the people? The answer is found in the growing immoralities of the Chinese, that these creeds have no reformatory power, but they leave their devotees no better than they found them.

Among the various forms of worship embraced by the millions of China, or in the numerous religious creeds adopted in every other country, there is nothing but Christianity which restrains from vice, and prompts to virtue. There was never found a pure morality, except in connection with a pure Christianity. The atheistic teachings of Confucius, which ignore the doctrine of the immortality of the soul and the eternity of Jehovah, leave the heart of man uncleansed, and the sin of the world uncanceled. The superstitious dogmas of Budhism, which profess to moralize the whole animal kingdom, leave its votaries without God in the world, and lead to an extinction of all being hereafter. The mystic speculations of the Tauist end in table-turnings, the doctrines of devils and deeds of darkness. The morals of Mohammedanism are demonstrated by fire and sword, piracy and plunder;—and even the mutilated form of Christianity presented in Roman Catholicism fails to curb the passions or control the lives of its disciples. It is left for the simple teachings of Jesus Christ alone, to remove the curse of sin, to cure the world of sorrow, and fit mankind for happiness and heaven.

CHAPTER VII.

CHRISTIANITY.

CHRISTIANITY was introduced into China at an early period. The Syrian church say that St. Thomas preached the gospel in China, and the primate of the Malabar Christians styled himself the "Metropolitan of India and China." Others suppose that some who listened to the Saviour's instructions, and were eye-witnesses of his resurrection, preached this doctrine in the far East, while Peter and Paul were employed in its publication in places west of the land of Judea. The monks who carried the silk-worm from China A. D. 552, were Persians, and probably were missionaries of the Nestorian church. The Syrian monument found at Singánfú, in the province of Shensi, contains proofs of the early introduction of the Nestorians into China. This monument is a marble tablet ten feet long and six feet broad, having on the upper part a large cross engraved, and beneath, a long discourse in Chinese, with numerous names in Syriac on the sides, and a Syriac inscription at the foot. After some remarks on the principles of religion, the fall of man, the birth of the Messiah in Judea, together with some of the laws and ceremonies of Christianity, the author gives a sketch of its introduction and progress in China.

"In A. D. 635, during the reign of the second emperor of the Tang dynasty, Olopun, after a long journey, arrived at the capital, and was received with honor

by the emperor. With self-denying zeal he came on his difficult and dangerous journey. In the ninth year of the emperor he reached the city, and was conducted to the palace. The emperor found that Olopun was thoroughly acquainted with truth and uprightness, and gave him a special command to make it widely known. Under the reign of Taitsung and his successors, Olopun and his fellow-laborers were prospered in their work. Under Kautsung, A. D. 678, the illustrious religion spread itself in every direction, and temples rose in a hundred cities." The Arabian voyagers who visited China in the ninth century, speak of the Nestorian Christians, and of the persecutions they suffered A. D. 877. Marco Polo often alludes to the Nestorian Christians in his travels in China, in such a manner as to show that they were numerous and long established in the country.

The Roman Catholic missions in China have had three distinct epochs. 1. In the thirteenth century. 2. In the seventeenth. 3. In the eighteenth.

When Marco Polo traveled in China, A. D. 1280, he met there no Christians but those of the Nestorian creed. Soon after, the Franciscan monks both begged and preached.

Among the latter was John Corvino. He was born in Apulia, 1247, and sent by the pope to Tartary in 1288. He reached India in 1291, where he remained a year and enrolled about one hundred converts, then proceeded to China, where he was kindly received by the emperor Kublai Khan. He met some opposition from

the Nestorians, and after eleven years of lonely toil he was joined by associates. Yet so successful were his labors that by the year 1305 he had numbered six thousand converts to his creed, and had purchased one hundred and fifty children, whom he had christened and instructed in Latin and Greek, and taught to sing the service of the church. He confined his labors chiefly to the Tartars, into whose language he translated the New Testament and the Psalms. In this his course differed widely from that of Roman Catholic missionaries of modern times. So far from attaching importance to the translation of the Scriptures, they ridicule the Protestants for the pains they take in giving the translated word to the pagans, and declare it a work "evidently contrary to the principles of Christianity."—Annales de la Propagation de la Foi, 1828, p. 48.

In 1307 Pope Clement V. constituted John archbishop of Peking, and sent seven suffragan bishops to labor with him. These were all Franciscans, and spread themselves over the northern provinces, where they labored with diligence and success. Corvino died in 1330 A. D. Just before his death he writes, "it is now twelve years since I have heard any news from the West. I am become old and gray-headed, but it is rather through labors and tribulations than through age; for I am only fifty-eight years old. I have learned the Tartar language and literature, into which I have translated the whole New Testament and the Psalms of David, and have caused them to be transcribed with the utmost care. I write, and read, and preach openly and freely the testimony of the law of Christ." Nicholas de Bentra was constituted

archbishop in 1336, to whose assistance the pope sent twenty-six additional laborers; but of their success we have no account. The Ming dynasty came into power in 1369, and being hostile to all foreigners prohibited missionary work. Consequently, the Catholics as well as the Nestorians lost ground.

The second epoch of Roman Catholic missions in China was in connection with the Jesuits. In 1541, and the next year after the origin of their order, Francis Xavier went to the East. In 1552 he left Goa, touched at Malacca, visited Japan, and before the close of the year he ended his labors at San-Shan, a small island about thirty miles south of Macao. He saw the land of China, and longed to go in, but was not allowed to enter it. Ricci, of the Jesuit order, an Italian by birth, and a man of great attainments, reached Macao in 1581, being then fifty years old. Being a man of great energy, of rare attainments, and graceful manners, he at length gained access to the emperor at Peking, in 1601.

The acquirements, the manners, and perhaps more than all, the large presents sent by Ricci to the court of Peking, rendered him popular, and gained for him the favor and support of some men of influence and authority. One of his associates was employed by government in correcting the calendar, another in finding the latitude of the chief cities, while others were scattered over the provinces, and were successful in gaining proselytes and preparing books on various scientific and religious subjects, so that, in 1636, they report as published no less than three hundred treatises. Soon dissensions arose between the Franciscans and Jesuits, which called down upon

them the frowns and floggings of the government. One Jesuit, Martinez, was so severely beaten at Canton that he expired under the bastinado. Ricci died at the age of eighty, in 1610, and was buried with great pomp. They afterward were persecuted and charged with bringing confusion among the people, and in 1621, by an imperial edict, were commanded to leave the empire. Siu, a Chinese of rank and influence, had been numbered among the converts, and at his reception took the name of Paul. He and his daughter were among their most influential supporters, and by his agency the edict for expulsion was reversed. In 1628 a German Jesuit, John Adam Schaal, arrived, and being a man of superior talent and learning, was placed at the head of his order.

In 1631, the Dominicans and Franciscans sent to China a company of missionaries, but the next year Siu died, and the country was now harassed by the Tartars, who took possession of the throne in 1644, and the missionaries were dispersed, and the churches suffered in consequence of these political disturbances. In 1662, the young Kanghi succeeded to the throne at the age of eight years, when he was placed under the tuition of the German Jesuit Schaal. The regents, however, soon threw the tutor and his colleagues into prison, and condemned them to death, but the old tutor died in prison at the age of seventy-eight years. In 1669, Kanghi dispensed with the regents and took the supreme control. He sent for Verbiest and his Jesuit colleagues, and proposed sundry questions in astronomy, which were answered correctly, while the Chinese astronomers were obliged to plead ignorance. The emperor commanded Verbiest to

examine the calendar for the year, which the Chinese astronomers had already published with great ceremony, but which proved in many points to be incorrect. They were forthwith loaded with chains, while the Jesuits were set at liberty, and Verbiest, their leader, was appointed president of the astronomical tribunal. He struck out of the calendar their thirteenth, or intercalary month, which induced the old council to send him a petition to spare their reputation by retaining it in some way. The laconic answer was, "It is not in my power to make the heavens agree with your calendar. The useless month must be taken out." This was a signal triumph over his persecutors, and the missionaries were received into the royal favor, while they rendered important service to the government, not only by correcting the calendar for scholars, but by casting cannon for the soldiers of the empire. In 1636, Schaal cast cannon for the emperor Yungching, and Verbiest once and again rendered a similar service for Kanghi. It is written that at one time he cast one hundred and thirty pieces of cannon, and in 1681 he cast three hundred and twenty pieces more which he blessed in a solemn manner, giving the name of some saint to each piece of cannon. Thus we might hear the name of St. Peter or St. Paul perverted from the messengers of peace to the implements of war, and witness the strange paradox of seeing the same names originally given to the harbingers of salvation to the world, used to designate a thundering cannon employed for wholesale destruction.

Then Roman priests were also enlisted largely in the political affairs of the country, and held offices under government. In the apparent growth of their power

was found their weakness and waning influence. At that time the Jesuits were zealously supported by Louis XIV. and his able ministers, who carefully selected and generously supplied the ablest men for China, and on reaching the country they were welcomed and warmly assisted by the best monarch that ever sat on the Chinese throne, in their endeavors to extend the dominions of the pope. In those palmy days of Romanism, they numbered, in the single province of Nanking, one hundred churches, and one hundred thousand converts. About this time, between the years of 1708 and 1718, the geographical survey of the empire was made by the Jesuits —a boon to China and the rest of the world.

But while thus enjoying an unwonted measure of success, and exulting in their prospects, they felt a serious reverse, caused not by a foreign foe, but by domestic discord. The Romanists did then, as they do now, boast of the oneness of their church, and exult over the divisions among Protestants. While we lament the uncourteous controversies which too often arise amidst the Protestant ranks, we find nothing so fierce and full of bitterness as the denunciations between the Jesuits, Dominicans and Franciscans in China. To this domestic strife, more than to any or all other things together, is to be credited their overthrow in China. It would be well if Protestants, from this sad example, might take timely warning. As an example of their controversy, we copy a single extract from a Roman Catholic writer, in giving the character of Ricci, the founder of their mission in China.

"This Jesuit was active, skillful, full of schemes, and endowed with all the talents necessary to render him

agreeable to the great, or to gain the favor of princes; but at the same time so little versed in matters of faith that it was sufficient only to read his work on the True Religion to be satisfied that he was ignorant of the first principles of theology. Being more a politician than a theologian, he found in that the secret of his remaining peacefully in China. The king found in him a man full of complaisance; the pagans, a minister who accommodated himself to their superstitions; and the devil a faithful servant, who, far from destroying, established his reign among the heathen, and even extended it to the Christians. He preached in China the religion of Christ according to his own fancy; that is to say, he disfigured it by a faithful mixture of pagan superstitions, adopting the sacrifices offered to Confucius and ancestors, and teaching the Christians to assist and coöperate in the worship of idols, provided they only addressed their devotions to a cross covered with flowers, or secretly attached it to one of the candles which were lighted in the temples of their false gods."—Anecdotes de la Chine, tom. i., pref., pp. vi. vii.

The policy of Ricci and his Jesuit associates gave some cause for the above charges, but no authority for the spirit which dictated them. He esteemed the honors paid to Confucius, and to deceased ancestors, as *civil* ceremonies; and finding it to serve their purpose, they adopted the term *Thien* (heaven) to express the name of God, to which the Chinese made no objections, since it conveyed to them an idea of the visible heavens, or some thought connected with their own superstitious worship. Their accommodations to heathen prejudices, together with

their imposing ceremonies, rendered still more gorgeous by extra trappings, and a conformity to usages among the Chinese, rendered them popular, and apparently prosperous. But the jealousies awakened in the minds of the Franciscans and Dominicans led to contentions which resulted in their overthrow. They have since revived, and at different times enjoyed various measures of success in numbering converts to their creed; but Romanism in China is little more than a sort of half-baptized paganism, which exchanges the worship of Mary for Matso-po, or the mother of God for the goddess of mercy, and allows them to employ all their superstitious sayings, with their pagan significancy, provided they are arranged in the form of a cross. Thus, on a New Year or festival occasion, when it is customary to write heathen mottoes and paste them over their doorways, the traveler may recognize a Roman Catholic house by seeing their mottoes written in the same Chinese characters, and with the same pagan significancy, but arranged in the form of this symbol of Christianity.

Kanghi, the greatest emperor of China, and a great friend of the Jesuits, died December 20th, 1723, and the next year, under the reign of Yungching, remonstrances being made against the privileges granted to the foreign teachers, they were banished to Macao, except those required at Peking for the use of the emperor, and all were strictly prohibited from propagating their religion. Thus more than three hundred churches were destroyed and more than three hundred thousand converts were left without pastors. Kienlung came to the imperial throne in 1736, but his long and prosperous reign

brought no relief to the banished Romish teachers. From that time to the recent opening for the introduction of Christianity, the Catholics have existed there, and some of these foreign teachers have, by stealth, traveled and lived with their converts in the country; speaking the language and wearing the costume of the Chinese. We have met their disciples in various parts of the country, but have not been fortunate to meet such as gave evidence of having been made more truthful, or honest, or pure, by becoming Roman Catholics, or, as they are called, disciples of Tien Chu (heaven's Lord).

Their teachers could translate for them the writings of Thomas Aquinas, but found weighty reasons for not translating the Bible. In their catechism they translate the Decalogue, by leaving out the *second* command, changing the *fourth* to read, "Keep holy the festivals," and splitting the *tenth* to make out the number. They say mass in Latin, for the same reason that some modern ministers preach in a style above the comprehension of the common people.

Since the close of the war in 1842, Christianity has been tolerated in China, and the Catholics have been reprieved from their former proscription. The following extract from a proclamation of Kíying, imperial commissioner and governor general of the two Kwangs, bears date Taukwang, 25th year, 10th month, 3d day, or November 2d, 1845:

"Already have I, the imperial commissioner, memorialized the throne, and received the vermilion reply acceding to my request; on the receipt of which, I, the imperial commissioner, respectfully recorded it, and sent

a communication to the various officers under my control, that they might all reverently comply, as is on record. Now it appears to me that the religion of the Lord of heaven mainly consists in exhorting to virtue and departing from vice, and thus those who profess this religion should make this their main concern; but on the former occasion we have not been sufficiently explicit, and it is to be feared that obstructions would arise in the management of the affair throughout the various provinces, and therefore we now explain that the religion of the Lord of heaven consists in periodically assembling for unitedly worshiping the Lord of heaven, in respecting and venerating the cross, with pictures and images, as well as in reading aloud the works of said religion. These are customs of the said religion, and practices not in accordance with these can not be considered as the religion of the Lord of heaven. Since now it has been granted to exempt the adherents of this religion from punishment, all those who assemble for unitedly worshiping the Lord of heaven, for respecting and venerating the cross, with pictures and images, for reciting the books of the said religion, and for explaining their doctrines and exhorting to virtue, these are professing said religion and practicing virtue, and must not be prohibited or hindered, and wherever people set up places for venerating and honoring the Lord of heaven, they may in this respect follow their own convenience. But it is not allowable for them to collect together people from distant villages, thus forming themselves into bands and exciting each other to evil, all which practices are in contravention of the laws of China. Should any lawless

fellow take advantage of the religion of heaven's Lord being recently exempted from punishment, by a gracious decree of the emperor, think of treading in their former muddy footsteps, and speculate upon escaping with impunity, they will all be brought under the category of borrowing pretexts from religious scruples, with the view of practicing wickedness, and be punished for their offenses according to the originally existing laws. We hereby enjoin upon all our subordinates that they thoroughly examine and act accordingly. Do not disobey."

The Roman priests, since their expulsion in 1724, have been in the habit of visiting their scattered flocks in the interior, though they suffered imprisonment or death if detected. During the last hundred years they have labored in several of the provinces of the empire. The mission in the provinces of Shánsí, Shensí and Kánsŭh, has been under the care of Italians, of the order of Lazarites. That in the provinces of Fukien, Chekiáng and Kiángsí, has been conducted by Spanish Dominicans of Manila. That of Sz'chuen has been conducted by Frenchmen. This last mission includes also the provinces of Yunnán and Kweichau, and is under the superintendence of the seminary for foreign missions in Paris. The mission was commenced in 1702, and its teachers and converts suffered repeatedly from cruel persecutions. In 1785 a royal edict sent many out of the country, and among the number was M. Dufresse, who left with a heavy heart and the lamentation on his lips, "Alas! China is now deprived of its missionaries. How many infants must die without baptism, and adults without the sacraments!" It is to be feared that they attached

an importance to baptism and the sacraments which should have been given to the Bible idea of regeneration and purity of life. Had they thought more of heart reformation and a holy life, and attached less importance to the outward forms and the sacraments of the church, they had not, after a hundred years of self-denial and suffering service, left China an unbroken field of paganism. They built churches, baptized children, and made multitudes of nominal disciples, but with the Bible untranslated and the moral character of the heathen unchanged, it was left for Protestant Christians to give to the millions of China the translated Word of God, and from it to plant the seeds of personal purity, domestic happiness and Christian institutions. The Bible! that matchless volume of excellent wisdom, learning and law, given by the God of all for the benefit of all; and without a knowledge of it there is salvation for none. Let it then be given to the millions of China.

In this enterprise the Rev. Joshua Marshman, of the English Baptist Missionary Society, though a resident of Serampore, was first engaged in translating the Scriptures into the language of that vast empire, but the pioneer of the work in China was the Rev. Robert Morrison, a representative of the London Missionary Society, who commenced his labors in Canton in 1807. During a service of twenty-seven years, with the help of his colleagues, he translated into Chinese the entire sacred Scriptures, and translated into English the celebrated Chinese Dictionary of Kanghi, prepared and printed Christian tracts, established schools, and privately taught the people, beside serving as interpreter in the com-

mercial and diplomatic intercourse between western nations and the Chinese. At first he urged his way into China through difficulties, commenced his work in disguise, took his walks by moonlight, and by patient toil and the grace of God wrought wonders. He stood alone and looked upon the mass of humanity around him, as corrupt as it was extensive, but he staggered not at the promise of God which gave to Christ the heathen for his inheritance, and he rested upon the divinity of that plan which made the gospel the means of effecting it. He lived to see the work begun, the corner stone of the superstructure laid, and to witness here the budding results of his labors, while he looks now upon their ripening fruits from his more commanding stand-point above. In 1813 he was joined by Rev. William Milne, of the same society, and of a similar spirit, in whom he found an agreeable companion and a worthy colleague. He made a translation into English of the Chinese sacred Edict, and he translated several books of the sacred Scriptures into Chinese. In the version by Dr. Morrison the books of Exodus, the Psalms, Deuteronomy, Joshua, Judges, Ruth and others were translated by Dr. Milne, while each revised the translations of the other. His work was ended after nine years of faithful and successful service. He was followed by Rev. W. H. Medhurst, who lived to the age of sixty, and spent forty years of efficient labor in the China mission.

Of these men, Morrison lived at Macao with his family, but labored much at Canton, where, in Chinese costume, he commenced the study of the Chinese language, and during many a weary hour bent over the midnight oil

as it burned in a common Chinese lamp shaded only by a volume of Henry's Commentaries. He afterwards changed his views as to the policy of adopting the Chinese dress and habits, but never lost his ardor for the high work in which he had enlisted, nor relaxed his labors for its accomplishment. While, during the last few years of his life, holding the office of Chinese secretary and interpreter for the British Government, he accepted and occupied the position as subservient to his first great work of evangelizing the heathen. In his official work he was succeeded by his son, the Hon. J. R. Morrison, who therein rendered important service to his country and to the mission till the time of his death in 1843. In his missionary enterprise, Morrison is still represented by his daughter, the wife of an honored medical missionary to the Chinese. Milne was located at Malacca, where in addition to his part in the translation and printing of the Scriptures in Chinese, he rendered important service in the Anglo-Chinese college, and the distribution of tracts and in preaching the gospel. He was also for many years represented by his son, an active missionary in China, who after learning the language and rendering much important service, was compelled by failing health to retire from the field.

Medhurst resided chiefly at Batavia till 1843, when he removed his family to Hong Kong, and soon settled at Shanghae, which was the field of his labor for the rest of his life. One of his daughters was married to a missionary, and his son has held important appointments as interpreter and consul in China, under the British Government.

Samuel Dyer, another worthy representative of the London Missionary, was sent to the China mission 1827, and performed much excellent service in translating, preaching, type-making, and shedding a hallowed influence for years on all around; and after residing at Penang, Malacca, and Singapore, died at Macao in 1843, leaving two of his daughters as a legacy to the mission, who became wives of missionaries to the Chinese. These prominent men, representing the London Missionary Society, which set a noble example in leading the way, and which has generously sustained the Chinese mission since 1807, have had associated with them from the same society, Slater, Ince, Milton, Fleming, Humphreys, Kidd, Tomlin, Evans, Davies, Wolfe and others, besides a company of worthies who survive and are zealously laboring to carry forward the work so nobly begun. Among the names above mentioned that of Collie deserves more than a passing notice, but we regret not having at hand the means of presenting some sketch of his early history. We can here only state that he went out in 1822 and died 1828. He was connected with the Anglo-Chinese college at Malacca, made a translation of the Four Books, and gave proof of ripe scholarship and great promise of usefulness. It is reported that on the loss of health he embarked for England and died at sea. The London Society has left its marks at Batavia, Singapore, Malacca, and Penang, and on the opening of the ports in 1843, its missionaries were all removed to China. They have efficient stations at Hong Kong, Canton, Amoy and Shanghae, and at the first and last of these cities, they have, in addition to

churches and schools, extensive printing establishments The Anglo-Chinese college, founded by Morrison, and located at Malacca, has been removed to Hong Kong, and for several years has been under the care of Rev. Dr. Legge. The pupils there are taught English and Chinese and brought under daily religious instruction, and some have given the happy evidence of piety, and promise of aid to the mission. Others are employed as interpreters in commercial houses and government offices, where they have an opportunity of exerting an extensive and healthful influence.

The society next in chronological order in the China mission, excepting the Netherland Missionary Society, of which Mr. Gutzlaff was the only representative, is the American Board of Commissioners, whose first missionaries, Bridgman and Abeel, went out in 1830. Dr. Bridgman was for many years located at Canton, where he edited the Chinese Repository, a work extending through twenty volumes, of about six hundred pages each, and containing a fund of reliable information regarding China and the Chinese, to be found nowhere else. In 1841 Mr. Bridgman published a Chinese Chrestomathy in seven hundred and twenty-eight royal octavo pages. This work, designed to aid the foreign student in conquering the Chinese language, is divided into seventeen chapters, the first of which is on the study of the Chinese language, comprising exercises in reading, writing and conversation;, the next chapter contains words and phrases used in speaking of the human body; the third chapter comprises phrases on kindred relations. The following chapters go on to treat of different classes

of men, such as sages, heroes, bards, etc.—of domestic affairs, commercial affairs, mechanical affairs, agriculture, geography, government, etc., giving forms of expression adapted to each. These various forms of speech are peculiarly important in Chinese, where every art and profession has its peculiar technicalities, more perhaps than in any other language.

Dr. Bridgman has also taken a prominent part in the revision of the sacred Scriptures in Chinese, and for several years past has resided at Shanghae. His early colleague, Dr. Abeel, after performing important service in various ways and in different places, was last located at Amoy, and may be looked upon as the founder of that mission, and where his name is held in high veneration by his successors and the heathen. He returned to this country so weary with toil as not to be able to walk ashore, and died at Albany, September 4, 1846. These pioneers of the American Board were followed by worthy successors from the same society. S. Wells Williams, Stephen Johnson, Samuel Munson, went out in 1833. Munson was cut off by cannibals on the island of Sumatra soon after landing in the East. Johnson, after many years of devoted labor at Bangkok, and afterward at Fuhchau, from failing health, returned to the United States, after twenty years of missionary service, and the sacrifice of two devoted wives on the altar of China's redemption. Williams had the superintendence of the press at Canton, printed the Chinese Repository, published several valuable works in Chinese and English, to aid the foreign student in learning the Chinese language, such as easy lessons in Chinese, English and

Chinese vocabulary, etc. These works are of great value to the student of the language. In 1848 Dr. Williams published in New York the "Middle Kingdom," a work in two volumes, of six hundred pages, furnishing a survey of the geography, government, education, arts and social life of the Chinese. This is a work of great value as a book of reference, since Dr. Williams' long residence in China, and his post of observation, gave him rare facilities for gathering information on the various points on which he writes. In 1837 Mr. Williams made a visit in the ship Morrison to Lewchew and Japan, to convey to their own country some ship-wrecked Japanese who had been drifted from their home across the Pacific ocean, and after fourteen months of peril and privation they landed at the mouth of the Columbia river. Here they were plundered by the Indians and kept in exile till released by a member of the Hudson-Bay Fur Company, who also made arrangements to send them to England. They accordingly proceeded from Oregon to the Sandwich Islands, and thence to London, and then they were sent to China. They reached Macao in December, 1835. Here they were joined, in 1837, by four more of their countrymen, who had also been drifted out to sea, and cast on the coast of Luconia. They afterwards reached Manila, and thence by a Spanish vessel came to Macao, where they were fed and clothed at the expense of Messrs. Olyphant & Co., by whom the benevolent attempts were made to land them on their native shores. To prove the friendly object of the mission, Mr. King, of the house of Olyphant & Co., took his wife on board the ship. Dr. Parker took a supply of medicines and means of healing.

Mr. Gutzlaff took a few boxes of Chinese Christian books, and Mr. Williams went as friend and interpreter to the mission.

They reached Lewchew July 12th, where they remained three days, and on the morning of the 30th they were near the Cape Sagami, and the entrance of the bay of Yëdo. On attempting to enter, they heard the report of guns from the shore, and saw the balls falling towards the ship half a mile ahead, and they soon came to anchor. Afterward the natives very cautiously came on board to gratify their curiosity, but finally large numbers came to the ship and partook of refreshments, and appeared friendly, and inviting the party ashore in the morning. Before the morning came, or at the early dawn, they were saluted with cannon balls whizzing over the ship, one of which struck the bulwarks, plowing up the deck in its progress. The Morrison had left her guns behind as proof of her pacific intentions; and after hoisting her signals, and a white flag without avail, they took up anchor with all possible haste and set sail. A roll of canvas was thrown overboard, on which was written the object of their visit. The natives picked it up and returned towards the shore. After a similar attempt to land the poor Japanese exiles on their own coast at other points, they were forced to the painful conclusion that this inhospitable people would not admit their own subjects to return again to their home and their families, because brought back to their shores by a foreign ship. They, therefore, returned to Macao with the seven shipwrecked Japanese on board, and landed at the place of departure on the 29th of August, 1837.

In 1856, Dr. Williams was appointed secretary of legation for the United States, and since that time has visited Japan with the United States squadron under circumstances more favorable and with results more happy than those attending the former visit to that country. After receiving that appointment, he resigned his connection with the Board of Commissioners; still his sympathies and influence are with the mission.

The next name in chronological order on the list of missionaries of the American Board, is Peter Parker, who went to China in 1834. He visited the Straits of Malacca in the early part of his mission, and conducted for several months a hospital at Singapore, which was the means of relieving many of the suffering Chinese, and bringing them and their friends under the sound of the gospel. Soon after, he opened a hospital in the city of Canton, where for many years he occupied a field for surgical practice, and enjoyed a measure of success in his profession which rarely falls to a surgeon in any country. In his fourteenth report of the Ophthalmic Hospital, published at Canton, December 31, 1847, the aggregate number of patients amounted to twenty-six thousand five hundred and four. It has been officially reported that in the city of Canton alone there were four thousand seven hundred and fifty blind persons, but this is but a small number compared with those who suffer from diseased eyes in that city. But while the hospital, as its name signifies, was designed chiefly for diseases of the eye, still operations for calculus and lithotomy, and tumors, were of almost daily occurrence, and many of them of rare interest. His operations on the eye were

most numerous, and of every variety of form, including entropia, nebulæ, cataract, etc.; also diseases of the ear, so that his delighted patients, when cured, sang pæans to his triumphs over disease, saying, "he maketh the blind to see, the deaf to hear, and the lame to walk." The profession, and others interested, will find full reports of the Ophthalmic Hospital in the Chinese Repository, containing minute descriptions of individual cases of more than romantic interest and unquestioned truthfulness.

Besides the relief to the bodies of the Chinese, this hospital afforded a chapel for religious worship, where the Scriptures were read and the gospel preached under circumstances calculated to impress the heathen with the benevolence of Christianity.

Dr. Parker accepted the appointment of Chinese interpreter to the American legation, and then acted as United States Commissioner in China in 1856, '57.

In 1835 Rev. Edward Stevens joined the mission of the American Board in China. He went out in 1832 as seaman's chaplain, to Canton, and during his brief career exerted an excellent influence, and died peacefully at Singapore in 1837. He resided at Canton, but went to Whampoa to preach to seamen on the Sabbath. There the number of his hearers varied from fifteen to a hundred, on an average, perhaps, forty or forty-five. He preached to the sailors, studied the Chinese language, visited the sick, buried the dead, and proved himself the devoted Christian, the faithful minister, the tried friend, the wise counselor, and in all things the honored servant of God. At the close of 1836 he embarked for a cruise

in the Indian Archipelago, landed at Singapore, where he died of fever which terminated by an effusion on the brain, January 5th, 1837, aged thirty-four years.

His burial place was the field of labor for several of the missionaries of the American Board. In behalf of that society Rev. Ira Tracy commenced the mission there in 1833, and was joined in 1836 by Rev. J. T. Dickinson, Rev. M. B. Hope, M. D., Stephen Tracy, M. D., each of whom, after a few years of devoted service, returned to the United States; ill health, or sickness in their families being the cause of interrupting their missionary work in the early years of their course.

In 1838, Rev. Dyer Ball, M. D., reached Singapore, where he established schools, carried on Chinese printing, healed the sick, and preached the gospel to the heathen. Mrs. Ball and her two daughters were successfully engaged in conducting a native girls' school, teaching the pupils needle-work, and to read in their own language. Towards the close of 1840, Mrs. Ball's health became so precarious that the family, seeking a cooler climate, removed to China, and after a short residence at Macao, they found a home at Hong Kong, where Mrs. Ball died, June 6th, 1844. Dr. Ball soon after established himself in the city or suburbs of Canton, away from the foreign flags and the European residents, and lived and labored among the people. He met with repeated difficulties in renting a house and living with his family a mile or two away from any other foreigners, but by the exercise of Christian philosophy in his intercourse with the people, and untiring perseverance in his endeavors, he at length gained a residence in the midst of the peo-

ple, where he healed the sick, and printed and distributed tracts, and organized a school for Chinese girls—a far greater achievement in China than organizing a school of boys—maintained public worship on the Sabbath, and at his own door and from house to house, daily preached the gospel to the people. He has grown old in missionary service, and his two daughters as missionaries' wives, and with a familiarity with the Chinese language, are doing much to save the neglected millions of their sex in China.

Rev. Mr. Pohlman, from the same society, went to the East the same year, and was first located among the Chinese in Borneo. After the treaty of 1842, which opened the several ports on the Chinese coast, Mr. Pohlman removed to China, and was located at Amoy, where he labored with great zeal and prosperity, till he was drowned in 1849, on his way from Hong Kong to Amoy.

In 1839 the society sent Rev. Messrs. Benham and Peet to the Chinese mission, and stationed them at Bangkok. There, a few weeks after landing, Mr. Benham was drowned in the river Menam, and Mr. Peet was afterward removed to Fuh-Chau, and associated with Mr. S. Johnson in establishing a mission, which was afterward joined by Messrs. Cummings, Baldwin, and Richards, who reached their station in 1848; and in 1850 by Mr. Doolittle; and in 1853, by Mr. Hartwell. These brethren of the American Board of Commissioners have found at Fuh-Chau an inviting field for labor, on which they have entered with encouraging signs of success. They have also at Shanghae a strong station, with Dr. Bridgman, the oldest American missionary in China, at the

head, with able associates in the persons of Rev. Messrs. Blodget and Aitchison, who joined the mission in 1854. Their first station in China, located at Canton, has been well sustained at different times by the labors of Dr. Parker, Dr. Williams, and Dr. Ball, the Rev. J. G. Bridgman, who went out in 1844, and died in 1850; Rev. S. W. Bonney, who joined the mission in 1845, and has labored much at Whampoa; the Rev. W. A. Macy, who went to China in the service of the Morrison Education Society, in 1846, and afterward joined the mission of the American Board.

They have also had the labors of the Rev. Mr. Vrooman since 1852. Mrs. Vrooman died at Macao in 1854. The Rev. Mr. Brewster joined the mission in 1853, but died within a month after landing.

Canton, with its vast population, and wealth, and enterprise, presents an inviting field for teaching Christianity, and having been the first station in China occupied by Protestant missionaries, offers many advantages, while the moral character of the people may be less hopeful than that of the inhabitants of some other parts of China.

The society next in chronological order in the China mission, was the American Baptist Board of Foreign Missions, afterward known as the Baptist Missionary Union. William Dean, their first missionary to the Chinese, went out in 1834, in company with Messrs. Wade, Comstock, Howard, Vinton, Osgood, Miss Gardener, afterward Mrs. Abbott, and the native converts *Moung-Shway-Moung* and *Ko-chat-Thing*, for the Burman mission, and Dr. and Mrs. Bradley and Miss White, destined to Singapore and Siam. After a tedious voyage of one

hundred and fifty-six days, they anchored off the town of Amherst, and the imprisonment for nearly six months on board ship, with almost daily symptoms of sea-sickness, made all joyful once again to step foot on shore. The long habit of walking the ever restless decks of the ship, rendered the gait of the liberated passengers somewhat like that of drunken men, when they came again to walk upon the stable rocks and hills; still they scrambled up to the first heathen temple occupying a little promontory, whose gilded spires were glistening in the sun, while little metallic plates suspended to the turrets struck against each other by the force of the wind, producing a perpetual chiming. Idolatry, which had been read about and thought over and prayed for, was then for the first time seen by these voyagers, embodied in hideous images, and smoking incense and pagan temples. The temple of heathenism explored—the graves of the missionaries were then visited. The little grove which hangs over the tomb of Ann Haseltine was soon reached —tears were dropped in silence, a leaf, a flower, or blade of grass was gathered up by each, as a memento of the sainted ones sleeping there—then all hastened back to the ship, with new thoughts of the degradation of the heathen and nobler aims for their elevation. Cephas Bennett and others were already at the ship with boats to take the company to Maulmain. There we spent a week in delightful intercourse with the missionaries Judson, Bennett, Hancock and others; then leaving our fellow-passengers destined for Burmah, in company with those for Singapore and Siam, we reëmbarked in our old ship the Cashmere, with Captain Hallett, for the re-

mainder of our voyage. While at Maulmain, Mrs. Sarah B. Judson had resolved to send to America her little son George, then six years old, and the only surviving relic of the honored founder of the Karen mission.

This had cost the mother an aching heart, but it was prompted by the good of the child. His little garments, as they were stitched by a mother's fingers and packed for the voyage by a mother's hands, were bedewed by a mother's tears. The boy was placed under our guardianship for the voyage to Singapore, and thence he was to proceed to the United States under the care of the officers of the ship. A passage of a week brought the Cashmere to Penang, when the passengers went ashore for a few days and enjoyed the hospitalities of the Rev. Messrs. Beighton and Dyer, of the London Missionary Society, and Mr. Gotleib of the civil service. The hills and water-falls, with the groves of nutmeg and clove trees, render the island of Penang a little part of Paradise. From Penang to Singapore we were four days on the passage. Here we left the ship Cashmere, which had borne us across the wide waters, and found a temporary home on shore while awaiting the change of the monsoons to allow us to go up the China Sea.

Here Mrs. Dean, a few weeks after landing, and before reaching her destination, died March 5, 1835. Shortly after this bereavement her widowed husband, in company with Rev. J. Taylor Jones, of the Siam mission, then at Singapore, took little George Boardman, and a box of letters, in a small China boat with the view of leaving them on the Cashmere, which was to convey them to America. We started at early dawn and rowed seven or

eight miles to the former anchorage of the ship, when we learned that she had removed her position to the other side of the straits, and quite out of sight. While resting on our oars and deliberating as to our course, a Malayan boat, with six or eight men on board, came along side with the offer, to pilot us to the ship. We declined their offer and they left for the shore, where it would appear that they took on board more men and armed themselves with stones, swords and fishing-spears, and coming back, renewed the offer to serve as our pilot. While the two boats were floating along with the current, side by side, one of the Malays asked for some fruit which he saw in the bow of our boat, and as Mr. Jones took a handful of plantains and turned to give them to him, he stepped into our boat and in an instant pushed Mr. Jones backwards overboard, and then turning upon the writer attempted to thrust him after him. But the American, being then youthful and strong, proved more than a match for the Asiatic, who knuckled under and fell into the water. This he did not care for, being a kind of amphibious animal, and about as much at home in the water as on land, he swam to his own boat, and with his comrades began throwing spears at us. These were of one, two, and some of three prongs, having a barbed point, and attached to a handle resembling a pitchfork. At this time Mr. Jones was in the water, and our party in the boat consisted of two Chinese boatmen, little George, and myself. As the spears commenced flying around us, I requested little George to go under the seat in the stern of the boat, and caught up a bit of board six inches wide and about two feet long, and

held it up as my shield, to prevent the spears from striking my face and chest. While thus defending myself, I received one spear in the side, one in the shoulder, and one with a double prong passed through my wrist. Its forked shape prevented it from passing through, and the barb rendered it impossible for me to draw it back. I therefore, with the other hand, broke off the handle, leaving the rusty iron transfixed in the wrist.

After expending their weapons, leaving in our boat about a dozen spears besides what were in my body, and two or three sticking in the flesh of our Chinese boatmen, the tide floated them off to a little distance, so I had time to pull Mr. Jones out of the water nearly in a state of exhaustion and suffocation, who, after being resuscitated, cut the irons out of my flesh with his pocket-knife, the broad blade of which serving as a conductor for extracting the barb of the iron from the wrist.

During this surgical operation the pirates were coming up for a renewed attack, and brandishing a broad-sword, saying, in broken English, "you no give me that box, I kill you." Then, for the first time, we learned the object of their attack; it was to get the box, containing the letters and journals of our mission party, but which they supposed contained dollars. It was a small bonnet-box, made of cherry, and the key had been lost in the water. It was in vain that we assured them that it contained nothing of value to them. They persisted in having it or our lives, so we brought them to a compromise by promising to throw it overboard if they would drop astern and pick it up. To this they consented, and over it went, with all the letters of friendship and journals

written by about twenty persons, during a voyage of a hundred and fifty days, and containing their first impressions of the heathen world.

While they were on their boat, cutting open this hard-wood box, we were increasing our distance from them as fast as our wounded Chinese boatmen and the opposing tide would allow. At length we came in sight of a fishing boat containing forty men, who for a premium consented to take us into Singapore. Before leaving the little boat, and after the engagement was over, which lasted perhaps for half an hour, but which seemed an age, during which little George had been forgotten, till putting his inquiring face out from under the seat of the boat, he asked, in plaintive tones—"Mr. Dean, may I come out?" On examination, we found that the spears had been driven into the boards on each side of him and within a hand-breadth of his body, but he remained untouched. After reaching the large boat, and feeling comparatively secure from the pirates, the wounds made by those rusty fishing spears became exceedingly painful, producing some groans and blood; little George, with the big tear in his eye, laid his hand on my head, and said, "Mr. Dean, are going to die now?"

The tearful sympathy of "little George," which then found expression in the artless words and generous deeds of childhood, has since matured into the manly eloquence of the Christian pastor, which now so moves the hearts of the people. Mr. Dean was carried from the boat to the mission house, when the sight of his motherless child and the thoughts of leaving his infant mission produced a momentary struggle, but God's good-

ness gave a triumph in favor of submission in the near prospect of death, and the same goodness soon healed the wounds and restored to health the invalid. He procured a Chinese teacher and commenced the study of the language, and on the change of the monsoon took passage in an Arab ship for Bangkok. This capital city of the kingdom of Siam is situated on the banks of the river Menam (Mother of Waters) about twenty-five miles from its mouth. The banks of the river are lined with a dense jungle of small trees, with here and there a palm rising above them and spreading out its broad leaves over the tops of the surrounding underwood. The water's edge is lined by a tall, coarse grass used for thatch in covering their houses. Here and there an opening has been made in the jungle, and the ground occupied by rice fields or a sugar plantation. The soil is exceedingly rich, formed by an alluvial deposit from the river, and the country is an unbroken level for many miles east and west of the river and extending north above Ayuthia, which was the capital of the country till destroyed by the Burmans little more than half a century since. Bangkok and its suburbs lay along both banks of the river for five or six miles in extent, but the city proper is on the eastern banks, and is about six miles in circuit, surrounded by a wall twelve feet thick and fifteen feet high. Within this enclosure stands the king's palace, several pagan temples and the various appendages of an eastern city, such as markets, gaming houses, brothels and places of business, intermixed with artisan shops and dwellings of the people.

The river opposite the city is about a hundred rods wide, and runs in various directions while passing down to the Gulf. Its waters are muddy when taken up, but after standing in earthen jars for a few hours become clear and are used for all the usual purposes of washing and cooking. The river is, in short, the sewer, the bathing tub and the drinking cup of the entire inhabitants of the city, and still the people appear to be healthy!

The margin of the river on either side, for miles in extent, is lined with floating houses, which have for their only foundation a float of bamboos which rise and fall with the tide. These are fastened to a post driven into the bed of the river, by means of a cable, and occupied in part by the family, while the front room serves as a shop or store for the sale of dry goods, crockery, and other articles of trade. This allows their customers, as in Venice, to go shopping in their boats, and indeed the river and canals constitute the chief highways and streets of the city. In Bangkok are about a hundred wats, or Budhist religious establishments, and each wat on an average contains about a hundred priests. A wat includes from one to three large and lofty temples in one enclosure, in which the images are placed, surrounded by a number of houses occupied by the priests. Each priest has a cell by himself where he may eat and sleep, and he has not much else to do since he goes about among the people every morning and gathers his food already cooked. They are the fattest and the best fed men of the kingdom. These temples are built of brick and occupy the best sites in the country, and in expense and taste of architecture far exceed the dwellings even

of the nobility. The ground about a wat, varying in extent from two to five acres, is generally laid out with walks paved with marble or granite, or tiles, and ornamented with shade trees and lotus flowers.

It is regarded by them a work of great merit to build a wat, or feed the priests, which the nobles vie with each other in doing, and each family is in the habit of boiling a pot of rice every morning to feed to the priests as they come along for it, while the mother, with a little child before her, will give a cup of rice and make a salutation of worship to every man with a shaven head and yellow cloth, thus teaching the child to venerate the priesthood.

Bangkok, with a population of half a million, half of whom perhaps are Chinese, is the capital of a country where the snow never falls, where the grass is ever verdant, where the trees are ever green, where the flowers ever bloom, where the fruits ever ripen, where the summer lasts all the year; a country without railroads, carriage-roads, or bridle-paths; whose houses are without cellars or chimnies; whose inhabitants wear neither shoes nor hats, neither shirts nor pants, but a single cloth tied about the waist and hanging down below the knee, forms the only covering, except a scarf thrown over the shoulder, and passing over one arm and under the other; whose people use neither chairs nor tables, neither forks nor knives, neither sheets nor bed-quilts, but a mat and a pillow under them, and their daily covering and a musquito-net over them, is all they require for sleeping. They eat neither beef nor mutton, neither butter nor cheese—but rice and fish constitute their principal food

—while they make up for all other deficiencies of eating, by a perpetual chewing of betel-nut and cerie, prepared with a little lime and tobacco. This is used both by men and women, and the little boys learn to smoke cigars before they are weaned from their mother's breast.

The country is rich in its productions of rice, sugar, coffee, indigo, ivory, sapan-wood, sticklac, gum-benjamin, etc., and is fast becoming a place of foreign commerce. The native princes have set a worthy example to their neighbors, in building ships after European models.

The present king is a man of much intelligence and good education. He reads English and Latin, and is familiar with the Pali, the sacred language of the country. He and his brother, known to the world as Chau-fa-noi, have received instruction from the late Dr. Jones and other missionaries resident at Bangkok.

The following letter from his Siamese majesty was written with his own hand:

"RAJAMONDIRN HOUSE, GRAND PALACE,
"BANGKOK, SIAM, 18th January, 1853.

"*This from*
"*Siamese Royal Authority by Friendship,*
"*To* REVEREND WILLIAM DEAN, of HONG KONG.

"DEAR SIR:—Your letters of 11th and 17th of December, ultimo, together a small piece of printed newspaper enclosed, the letter from his Excellency Dr. John Bowring, two books from Reverend Mr. J. Johnson, and the tin box of your presents of the fine watch-stand, and the card of many kings and queens, rulers of England, you have kindly sent me per board Siamese

vessel 'Velocity,' were reached by hand on the 2d instant, month and year.

"I beg to send you herewith the long narrative account of my dearest poor queen consort, relating since her birth until her death, printed in lithographic press which was just introduced into Siam, by purchasing from England by myself. I commenced to prepare this account after a few days from the death of my dearest consort; but for many affairs coming to the pressure of my duty I could not let it end till the last month, though I have promised to you in my last letter to send it to you and other of my and her friends.

"On this occasion I direct my parcel to be delivered to his Excellency Dr. John Bowring firstly, to let him be glad that I become his intimate or familiar; so I have sent my letters to him for being distributed among my friends of Hong Kong.

"His Excellency's character appeared to me, by perusal of his letters, that he has an honest, tender regard greatly towards me, and most eminent friend, credible from many instances which are observed from statements of many friends of our correspondences from other places. Our many friends must have rumor, or their presumptive conclusion, that all Siamese principals, or royal and noble authorities, are always afraid or fearful of the coming of his Excellency Sir James Brooke, K. C. B. (who is most celebrated for his almighty and powerfulness in his military actions ever done before in various instances), for a mission to Siam, to negotiate a new treaty with us, for which consequence there must be some disturbance between us and him.

"I beg to state that such a danger is now not as on elapsed days of the late king, who, together [with] his principal councilors, do not know the real nature of civilized and enlightened nations, thinking or guessing the operations of other countries in the same manner of that of Burmah, Cochin-China, etc., that ever had been our enemies, or opposed adjacent countries towards us.

"In fact, his Excellency Sir James Brooke is my friend—ever corresponded with me, with his and my letters, and valued presents, since he visited Siam, on last mission; but his connection, by friendship, with me and his Excellency Phya-sei-suriy-wong was formerly most clandestine [secret], for danger of the unreasonable suspects of the late Siamese royal and noble authorities. Now, their Excellencies Sir James Brooke and Phya-sei-suriy-wong correspond to each other, mutually, almost every third or fourth month of the year since I became king. On this month we have received a letter from his Excellency Sir James Brooke, that his mission to Siam was ordered him by the Lord Parliaments of England. Merely he intends to be back to Singapore to visit us by return from his home on this month or next. We are not fearful of his visitation, because we now know his character, that he is a genuine philanthropist; he will negotiate the new treaty with us, by reasons which he might learn from our statements being indulgent to this poor country, and we will treat and do with him reasonably, not as in most Asiatic ignorance, like that of Burmah, lately and present.

"I am still a widower, being with the remains of my dearest queen consort.

"I remain yours, etc.,

"S. P. P. MAHA MONGKUT,

"True King of Siam."

His Siamese Majesty was for many years known to the world under the title of Chau-fa-yai (Chau-fa the *Elder*), and his younger brother as Chau-fa-noi (Chau-fa the *Younger*). These two brothers are the only remaining sons of the queen consort to the predecessor of the late king, and at the death of their father, in 1823, the elder of the two was the lawful heir to the throne; but his claims were waived in favor of his half-brother, who was his senior in years, though inferior in rank, being a son of the same father by a concubine. This man, after a reign of twenty-seven years, died April 2, 1851, aged sixty-three. The present king, on the accession of his half-brother to the throne, entered the Buddhist priesthood, till he was called out by the nobles of the country to fill the vacant throne. His coronation took place May 15, 1851, when he was forty-seven years of age. Perhaps no Asiatic prince has more generally or more deservedly the confidence of his people, or is better qualified to promote the prosperity of his country, than the present king of Siam. Intellectually, he would rank high in any country; and is distinguished for his good sense, generous sympathy, and sound judgment. He is, personally, rather tall and spare, with a look and manner indicative that he was born to command.

Having spent the twenty-seven years of the former reign in the Budhist priesthood, whose rules impose a life of celibacy, his Majesty on the 2d of January, 1852, was married to the Princess Somanass Waddhanawatty, who was then eighteen years of age. This youthful queen was much esteemed by his Majesty, and highly respected by the people, but lived but a few months after her marriage and coronation. Her Majesty's last illness tested the skill of the king's physicians and Dr. Bradley, who was also in attendance. Their combined endeavors could only mitigate the sufferings, but not preserve the life of their royal patient. She died October 10th, 1852, and after her decease, her Majesty's remains were adorned with golden ornaments, in the full style and dignity of a queen, and then placed in a golden urn with a queen's crown on her head, and the same night removed to the gilded hall of the grand palace, and placed in the same apartment in which the remains of his late Majesty were kept for thirteen months previous to the time of burning. This, in the case of the queen, was attended with ceremonies suited to her Majesty's exalted rank, and her remains were kept embalmed for nearly half a year before the funeral services. Burning instead of burial is universally practiced among the natives of Siam. This custom is perhaps becoming a city where water is found in almost any place, three feet below the surface of the ground.

By letters from Bangkok, dated January, 1859, we learn that his Majesty has erected a tall spire within the city to sustain a town clock, that a new yacht, a screw steamer, a little side-wheel steamer and new ships for

commerce and defense, are floating on the waters of the Menam; and flags of the United States, of England, Portugal, France, Denmark, etc., are flying over the respective consulates on shore. Mercantile houses have been established at the capital, and modern improvements are being introduced in the country—and at no distant day we expect that the telegraphic wires will be stretched from the sea-coast to the capital, and railroads will track the country. With the enlightened views and liberal policy of his Majesty, and the practical ingenuity and active enterprise of his brother the second king, together with the varied resources and unparalleled agricultural capabilities of the soil, we expect Siam to take a leading position among the powers of Asia.

In the heart of this kingdom, and with the recognition and toleration of the government, the mission has been established and successfully prosecuted. The first agents who visted this country with the view of exploring and testing its eligibility for a mission station, were the Rev. Charles Gutzlaff, a German from the Netherlands Missionary Society, the Rev. Jacob Tomlin, of the London Missionary Society, and the Rev. David Abeel, of the American Board of Commissioners. The first missionary who located at Bangkok with the view of residing there, was the Rev. J. Taylor Jones, of the American Baptist Board of Foreign Missions. Mr. and Mrs. Jones left America August 2d, 1830, and after commencing their labors in Burmah, they were requested to establish a mission among the Siamese. For this purpose they left Burmah September, 1832, touching at Penang and Singapore, where they were for a short time detained for a ship,

and finally reached their destination at Bangkok, where in March, 1833, they were comfortably settled in their little bamboo cottage on the mission premises, which proved the scene of their pious toils, and at length of their triumphant death. They each, after years of successful service, breathed out the last of life on the identical spot where, for the salvation of Siam, they first commenced their self-denying labors. Mrs. Jones, a woman of rare fitness for introducing Christianity to her sisters in Siam, died of cholera, March 28th, 1838. Dr. Jones lived to see the New Testament translated in an intelligible and idiomatic manner, and printed in their language, and eagerly sought and read by princes, the priests, and the people.

He was our model missionary. Richly endowed, liberally educated, generally informed, practically Christian, humble-minded, good tempered, conversational, patient, plodding, accurate, fraternal, faithful. Take him altogether we have never seen the man who combined so many desirable qualifications in one symmetrical missionary character. He was the acknowledged teacher of the present king and princes, a favorite with the priests and the people, and after eminent service as the translator, the preacher, the philologist, the interpreter, the peace-maker — the friend of all, he died at Bangkok, September 13, 1851, after more than twenty years of efficient missionary service, and in the fiftieth year of his age. The results of his influence are now being developed in the enlightened policy of the government, the growing prosperity of a kingdom, and the budding prospects of the Christian church in that land, and the still brighter promise that

its people at length are to share with him the glories of the happy in heaven.

In the Siam mission he was joined in 1836 by the Rev. Mr. and Mrs. Davenport. Mr. Davenport took charge of the printing office, which was supplied with two good presses, fonts of Siamese, English, and Chinese type, and worked by natives trained there for the service. In the superintendency of this department, as well as in preaching and tract distribution, Mr. Davenport rendered important service. Mrs. Davenport, who with great facility acquired the native language, was actively employed in teaching the youth, and other services for the prosperity of the mission. After ten years' service they returned to this country in 1846, where Mr. Davenport died a few years after.

The Rev. Mr. and Mrs. Slafter joined the mission in August, 1839. In Mr. Slafter Dr. Jones found a kindred spirit and a true yoke-fellow in the work of the Lord. His manly form and generous face—noble aims and commanding intellect, rendered him at once an object of respect and an agent of great promise to the mission. His plans of usefulness had been matured with much deliberation and prayerfulness, and his work entered upon with great energy and interest. He had commenced to read and speak the language, had made extensive tours through the country, in company with Mrs. Slafter, for the distribution of books and an exploration of the country. During these tours they reached points in the interior before unvisited by foreigners, and addressed words of good news to wondering pagans who had never before looked upon a white face, nor listened to words from

foreign lips. After one of these excursions among the people he returned home under the power of disease contracted in the pagan jungle, and in the midst of labors so full of promise, and in which his heart was so much engrossed, received from the Master his summons to come up higher. He reached the mission house in great feebleness, where for several weeks he lay balancing between life and death till the 7th of April, 1841, when, with abounding triumph, he rested from his work, to hear the welcome of "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In 1843 Mr. Chandler, a machinist and type-founder, was removed from Burmah to the mission at Bangkok. Mr. and Mrs. Chandler have continued their labors in Bangkok to the present time, and have rendered important aid in the instruction of the people, both old and young, as well as the valued services of Mr. Chandler in the type-foundry and printing office, and also timely aid and instruction to native princes in establishing machine-shops and encouraging useful works of art.

In the early part of 1848, Miss H. H. Morse, who had labored in the mission at Sault de St. Marie, among the Indians, reached Bangkok, where she was zealously engaged in teaching the Siamese till 1855, when she returned to the United States, and is now laboring, under the same society, among the Delawares in Kansas.

The Rev. Samuel J. Smith joined the mission in 1848. On him now rests largely the responsibilities of the mission, in which he finds efficient aid from Mrs. Smith, the widow of the late Dr. Jones, and to Mr. Smith the mission are looking for a translation of the Old Testament

into Siamese, to complete that department of the work commenced and so ably prosecuted by Dr. Jones. Mrs. Smith has now a flourishing school of fifty or sixty pupils, and is the editor of a monthly publication in the native language, designed for the youth. Mrs. Smith has also such a knowledge of the Chinese language as to enable her to read their Christian tracts and the New Testament, and to cheer the native disciples on in their service for Christ.

The American Board of Commissioners have also had a mission at Bangkok, commenced in 1834, by the Rev. Charles Robinson and Stephen Johnson, the former laboring for the Siamese, and the latter for the Chinese. In the Siamese department Mr. Robinson had for his associates and successors the Rev. Messrs. Bradly, Caswell, Hemmenway, French, and Robbins. Associated with Mr. Johnson were the Rev. Messrs. Benham, Peet, and Dr. Tracy.

Mr. Benham was drowned in the river Menam three weeks after his arrival at Bangkok; Dr. Tracy returned to America, and Messrs. Johnson and Peet removed to China and commenced a mission at Fuh-Chau.

Mr. French died after a few months' residence in Siam, of pulmonary consumption. Mr. Hemmenway, from failing health, after many years of faithful service, returned to the United States. Mr. Caswell labored with great success for several years, and died at Bangkok. Mr. Robinson, after about fifteen years of devoted toil, with worn out energies embarked for the United States with his family, but died after having passed St. Helena, and was buried in the deep.

Dr. Bradly has since joined the American Missionary Association, and has had associated with him under the patronage of that society, the Rev. Mr. Silsby and Dr. Lane, but Dr. Bradly and his family are the only representatives of that association now in Siam. He has continued his labors there since 1835, with great zeal and enterprise and prayerfulness. His labors have been multiform, practicing medicine among princes and paupers, in private families and public hospitals—formerly according to the rules of allopathy, now according to the forms of homœpathy. He has also labored in tract distribution from house to house, as well as from the tract house, and in the bazar; in tract-making, in printing, preaching, and all the various forms of missionary work, and several of these in progress during the same day.

The American Presbyterian Board sent the Rev. Mr. Orr on an exploring visit to Siam in 1838, and located the Rev. W. P. Buell, their first missionary to Siam, there in 1840. After learning the language and commencing his work, he was obliged, in consequence of Mrs. Buell's health, to return to the United States.

The Rev. Stephen Mattoon and wife, and S. R. House, M.D., reached Bangkok in March, 1847. The latter has since visited this country, and returned to his field of labor accompanied by Mrs. House. The former is now on a visit to the United States, whither Mrs. Mattoon had preceded him.

In 1849, the mission was joined by Rev. Mr. and Mrs. Bush. After about two years, Mrs. Bush died at Bangkok, of hermorrhage of the lungs, July 23, 1851, and Mr. Bush returned to this country in 1853. This mission

has since been reinforced by the arrival of the Rev. Messrs. Wilsone and Mac Gilvary and their wives.

In this city the American Baptist Board commenced its mission to the Chinese. In the early part of 1835 its first agent proceeded from Singapore to Bangkok bereft and alone in his work. But to prove that the excellency of the power is of God, and not of man, the Master employed his very imperfect services in gathering in that pagan city a company of heathen for religious worship, from whom a little band of converts were baptized, and a Christian church was organized.

Individual Chinese had been converted at other places; and at this station a Chinaman, under the ministrations of Messrs. Gutzlaff and Abeel, had professed faith but soon apostatized; two or three others had been baptized by Mr. Jones, but they were all dead—when in December, 1835, *Pe Ete*, *Chek Chun*, and *Chek Hó* were baptized by William Dean, and organized into a church under his care. So far as we know, this was the first Protestant church composed of Chinese converts. Others were afterward added to them of such as afforded evidence of being born again. Some have fallen asleep in Jesus, some have fallen away, and others live to prove the transforming power of the Christian faith upon the character and life of those who were born in paganism and schooled in all the vices and degradation of idolatry.

In 1835 the society sent out Alanson Reed, who was located at Bangkok, where he gave great promise of usefulness, but disease soon marked him for a victim, and he died, August 29th, 1837. The mission was greatly strengthened in 1839, by the arrival of Josiah Goddard,

who brought with him rare qualifications for missionary work in all its departments. He gave his attention primarily to the work of translating the Scriptures, but was ready to preach the gospel and distribute tracts, and from house to house to teach the heathen. He published at Bangkok, in 1847, a Chinese and English vocabulary, in the Tie-Chiú dialect, a book of much value to the learners of the language. He published, while there, some portions of his translation of the New Testament, and after the removal of the former pastor to Hong Kong, he took charge of the Chinese church, and baptized many disciples. The church prospered under his care, the native assistants were instructed and rendered more efficient in their work, and though much of the time without an associate in the Chinese department, yet with the aid of the native helpers, and with the judicious counsels and kindly coöperation of Dr. Jones, and others of the Siamese mission located in the same city, this branch of the China mission has justly been regarded as one of the most important stations among the Chinese.

In 1846 the Rev. E. N. Jenks and wife joined the mission. Mr. Jenks made rapid progress in learning the language, but the failure of Mrs. Jenks' health obliged them to leave the field before he had fully entered upon his work. Mrs. Jenks died at sea, on the passage to the United States, April 12th, 1848.

The Rev. William Ashmore and wife joined the mission in 1851. They came eminently fitted for usefulness, and entered upon their work with great devotion and success.

Mr. Ashmore acquired the language so as to preach

the gospel to the Chinese with rare accuracy and acceptance. Mrs. Ashmore was employed in teaching the children of the church members and conducting a female prayer meeting among the native women, and in a variety of ways contributed her full share to the interests and encouragement of her colleagues, and the success of the mission. Her health at length became so far enfeebled by the climate and her toils that a change was indispensable to life. They reached Hong Kong in January, 1858, where Mr. Ashmore remained in charge of the mission, while Mrs. Ashmore and her two little boys embarked in company with Rev. Mr. and Mrs. Johnson for the United States. Before reaching her native land Mrs. Ashmore slept in Jesus, and was buried in the sea, leaving her dear children to seek a home under the roof where their sainted mother spent the days of her childhood, where they now enjoy the guardianship of her parents.

The mission at Bangkok is now left in the charge of Rev. Robert Telford, who, with Mrs. Telford, went out in 1854. They have made encouraging progress in the language, and occupy an important field of labor. This mission, at the capital of a kingdom, in the suburbs of a city of nearly half a million of souls, where the Chinese form a large percentage of the people, and constitute a major part of the merchants, sugar-makers, gardeners, carpenters, shoemakers, blacksmiths, tailors, etc., of the city, is favorably situated for evangelizing the Chinese. The city, on the banks of the river Menam, and about twenty-five miles from its mouth, is at the head of navigation for large junks and ships, which are

in frequent communication with Singapore and China. There have been from fifty to a hundred junks a year from Singapore, Batavia, Canton, Tie-chiú, Amoy and Shanghae, and now ships from Europe and America, in considerable numbers, visit that port, besides the Siamese vessels, built after a European model, which sail to different countries.

As an illustration of the practical workings of this mission upon the people of the empire, we may here record that a poor man, a shoemaker, who had at Bangkok heard the gospel and become a member of the church, returned to his native place in the interior of the Tie-chiú district, where he resumed his work as a shoemaker, to gain his food, and by the side of his shop cultivated a small vegetable garden, which he called the "Lord's garden." With the proceeds of this garden he hired a copyist, not being able to write himself, to copy out portions of the sacred Scriptures and Christian tracts, for gratuitous distribution among the people. In this way he was enabled to employ a copyist for two or three months in the year, and thus silently to preach the gospel to the heathen, while with living lips and a loving heart he exhorted his neighbors to repentance and faith in the Lord Jesus Christ. Thus, in the midst of the surrounding ignorance and paganism, he was a living epistle of Christ known and read of all men.

Another illustration of the working of the gospel among this people, is found in the case of a little Chinese girl, who, under the instruction of Mrs. Johnson at Hong Kong, learned to read her native language, and was brought to love the Saviour. This youthful

disciple, on returning to her friends in the interior, attracted great interest, and it was the wonder of all that region, that here was a girl who could read—and when they came and listened to the doctrines which she read and explained from the Bible, they were awe-stricken, and looked upon her as something superhuman. It was at first feared that her friends and kindred, when they came to learn that she had forsaken the religion of her fathers and adopted the creed of foreigners, might beat or abuse her; but when they heard the words which proceeded from her lips, they were afraid of her, and treated her with the greatest respect.

The Rev. Mr. Shuck left America in 1835, in company with Mr. Reed and a large party of missionaries for Orissa and Burmah. Drs. Malcom and Sutton were also of the party. They touched at the mouth of the Hoogly, and at Maulmain, where most of the missionaries were landed. Mr. Sutton, with the two brethren, Noyes and Philips, of the Freewill Baptist Missionary Society, landed at the former place, and proceeded to their stations in Orissa; Mr. and Mrs. Day were destined to Madras; Messrs. Haswell and Ingalls and wives, for Burmah; Mr. and Mrs. Davenport for the Siam mission, and Mr. and Mrs. Shuck landed at Singapore. There they remained for a short time, and proceeded to Macao, where they landed, September, 1836. While at Macao they were engaged in the study of the language, and such missionary work as could be done in a private way, the government having prohibited all public efforts for the diffusion of the gospel. The government of Macao is a peculiar compound of Portuguese and Chinese, each

claiming the control of the colony, so that the missionary was watched by the Chinese mandarins on the one hand, and the Portuguese officers and priests on the other. Still, he was allowed to engage in personal conversation, and give instruction to such as called at his house. In 1837, Mr. Shuck, while at Macao, baptized a Chinese named Ah Loo, who for a time afforded encouragement of usefulness to his countrymen, but in 1838 he forsook us, having loved the present world.

The English having taken possession of the island of Hong Kong, and commenced a colony, Mr. Shuck removed his family there in April, 1842, when Mrs. Shuck was the only European lady residing in the colony.

The island of Hong Kong, being about one hundred miles south-east from Canton, and forty miles east of Macao, is situated between 22° and 22° 21′ north latitude, and 114° 18′ east from the meridian of Greenwich, and about 2° 30′ west of the meridian of Peking. The sailing distance around the island is about twenty-seven miles, but by following the exact line of the coast and winding around all the little bays and coves, the circuit might be nearly twice that distance. The whole island is one irregular pile of granite rock, some peaks rising abruptly to the height of eighteen hundred feet. There are several little fertile valleys, cultivated by the Chinese for gardens or rice-fields, and the sides of the hills are skirted in some places with groves of small pine trees, and in the absence of these, the hills are covered with a coarse grass, which the natives use for fuel. The valleys and dells abound with springs and rivulets of excellent water, and though the tops of the hills appear barren,

their sides furnish some rare specimens of flowers, and the whole island presents a great variety of views as observed from different stand-points, and affords a very comfortable and healthy place of residence considering it is within the tropics. The harbor between it and the main land affords a sheltered and safe anchorage for ships, and the inhabitants of the continent, as they walk about their towns and gardens, are easily seen from the dwellings in Hong Kong. Ferry-boats take passengers in a few minutes, and for a few copper cash, from the island to the main land.

In the early history of the colony, its population had reached twenty thousand Chinese, besides a few English, Americans, French, Portuguese, Jews, Parsees, etc. The English troops have been stationed there, including some Sepoys from India, and aside from the officers of the Queen's government, there have been at Hong Kong a consul for the United States, a Danish consul, a consular agent for Austria, a French consul, etc., each having a national flag flying over his office. The Portuguese from Macao have in several instances removed to Hong Kong, some Spaniards from Manila, some Malays from Singapore, and Chinese from different provinces, speaking different dialects. The mission of Mr. Shuck and Dr. Devan was among those speaking the Canton dialect, while Messrs. Dean, Johnson and Ashmore have labored among those speaking the Tie Chiú dialect. These two dialects are quite unintelligible to each other. On removing to Hong Kong, Mr. Shuck put up a dwelling house, of mud walls and tiled roof, a chapel, called the Queen's Road Chapel, and soon organized a church com-

posed of Europeans, chiefly from the members of the police and soldiers of the army. In 1844 several Chinese were baptized and added to this church. Among them were Luk Seen-Sang, Wang, and Yong Seen-Sang. These all have been employed as native assistants, and the last mentioned accompanied Mr. Shuck to the United States in 1846.

A failure of the house in Calcutta through which the funds of the society were sent to the eastern missions, occurred about the time Hong Kong was occupied, and a want of remittances induced Mr. Shuck to accept for a time an offer from an English gentleman to aid in editing and publishing a paper, while he continued his missionary work as usual.

While at Hong Kong Mr. Shuck, in addition to preaching in English on the Sabbath at the Queen's Road Chapel, conducted Chinese service at the same place, and also at the Bazar Chapel, as well as holding family worship in the native language. The number of converts was multiplied, a school house was built in 1844, and a school of twenty Chinese boys and six girls was gathered, in which Mrs. Shuck took a lively interest and performed an important part in its instruction. In the midst of their labors and prosperity, Mrs. Shuck was suddenly cut down and laid in the grave, leaving her stricken husband and sorrowing children to mourn the loss of a wife and mother of rare excellence, and a helper in the mission of great promise. Her cheerful face, and generous impulses, and wise counsels, and multiplied and multiform labors, added largely to the prosperity of the mission, and the encouragement of her companions in toil. She died at

Hong Kong November 27, 1844, aged twenty-seven years. A memoir of her was prepared by Dr. Jeter. In the early part of 1842 Mr. Dean removed from Bangkok, leaving his family at Macao while he visited Amoy and Chusan, and after the proclamation of peace between the Chinese and English, and the signing of the Nanking treaty, which opened the five ports to foreigners, took up his residence at Hong Kong, in October, 1842. Here he soon commenced religious worship with the Chinese speaking the Tie Chiú dialect, and, as recorded in the Chinese Repository, vol. xii., p. 440, "a Chinese church, called the Tie Chiú church of Hong Kong, was constituted on the 28th of May, 1843, under the pastoral care of the Rev. William Dean, consisting of three members, two recently baptized, and one received from the Baptist church at Bangkok, Siam."

We are not aware, that at that time, there were other Protestant churches in China composed of Chinese members. From that feeble beginning the church has moved forward with slow but encouraging progress, occupying stations at Chekchú, at Long Island, and on the main land, and employing native preachers who have periled their lives in giving the gospel to their countrymen. From this church were the two men *A-ee* and *A Sún*, who for their fidelity in preaching Christ, were imprisoned, bambooed and buffeted, till they will bear the scars of honor to the end of life. *A Sún* was beaten on the mouth by order of a magistrate, with the heavy Chinese shoe, till his teeth were loosened. All this was a punishment for preaching the cross of Christ, and defending the truth as it is in Jesus. After being incarcerated for

months in a Chinese prison called *gek*—which translated signifies *hell*—when set at liberty they went forth preaching Christ, "rejoicing that they were counted worthy to suffer shame for his name." One of the first members of this church was *Ko A Bak*, who accompanied the writer to this country in 1835; another was *A Tui*, still employed as a native preacher, who was first found by the missionary in a mat-shed on the hills of Hong Kong, in charge of sixty or seventy men, in the employ of the government, engaged in grading roads. He was a man above the common class of his countrymen, and during the first visit discovered an intelligent interest in inquiring after the new religion. He called by request at the mission house, and after repeated interviews and a growing interest in the truths of the gospel, he came to worship on the Sabbath, and though in the employ of a Christian government which in many instances at that time carried forward their public and private works on all days of the week, though we are happy to record that public works are now suspended on the Sabbath, yet this *A Tui*, then just emerging from the darkness of paganism, though at great pecuniary sacrifice, left his work on the Sabbath, and marched his men to the chapel for worship. Thus we used to see him coming in on Sunday morning, with from fifty to a hundred men, to hear the gospel. This man has been in the habit since his conversion, of giving gratuitously largely of his time and income for the spread of Christianity. At one time in his early Christian history, in attempting, as a peace-maker, to separate two contending parties engaged with knives in the conflict, he received several wounds,

and among the rest a severe gash, extending from the mouth through the cheek. After it had commenced healing, and while he could speak with great difficulty, he inquired of the surgeon if he thought it would heal so he could *kong to li* (speak the doctrine).

This man has proved a valued helper in various ways, and during the absence of the writer to the United States in 1845, he was left in charge of the mission house, and the various interests of the mission, while Mr. Shuck and Dr. Devan removed that year to Canton, taking with them the Canton department of the mission. Dr. and Mrs. Devan joined the China mission in 1844, after the death of Mrs. Dean, and just in time to witness the death of Mrs. Shuck, and take the guardianship of her motherless children. Mr. Shuck soon took them to America, and returned with a second companion to labor and die in China. Mrs. Devan, during her brief but beneficent mission, was a burning and shining light, shedding a hallowed influence upon the mission company, the members of the foreign community, and the heathen around her. On the transfer of Messrs. Shuck and Roberts to the Southern Baptist Board, Dr. Devan was preparing to return to Hong Kong, when his highly accomplished and eminently Christian companion was removed to her home on high. She died at Canton, Sabbath evening, October 18, 1846. Dr. Devan soon after returned home, and was afterwards connected with the French mission.

In the early part of 1848 the mission was strengthened by the arrival of the Rev. J. W. Johnson and his wife. The senior, and then the only member of the mission, on the morning of the 5th of January, 1848, was sitting

in his mud-walled cottage, looking over the Gospel of Matthew, which he had translated and printed with explanatory notes, and was about ready to start for the chapel, where he daily met a company of Chinese for worship, when the clink of the chain, and the plunge of the anchor, attracted his attention to the harbor, where he saw unfurled from the mast of a fine ship the American flag. Having been long alone, far from kindred and the land where lived his children, the flag of his country awakened thoughts of those loved ones far away, but before he had time to start for the ship and ask for letters, the Chinese were heard at the door with the joyful tiding, *Sin-se-lai!*—teachers have come! He hastened on board, and there met his old friend and associate, John Taylor Jones, and his new colleague, John W. Johnson, with their wives, and Miss H. H. Morse. These were destined to the Siamese mission, except Mr. and Mrs. Johnson. Mrs. Johnson brought to the mission a mind of high cultivation and great refinement, with a warm heart and generous nature, which promised great assistance and joy to her associates in the work. Among her qualifications for usefulness, and it was by no means one of little importance in the mission field, she possessed great musical talents and cultivation. The sound of some of the Chinese hymns used by the native church were written off in Roman letters so that she could read them, and she commenced with great interest to teach the natives to sing, and thus was improving the music in our worship and the music of our little dwelling. The old mud cottage which had so long been the abode of silence and solitude, was made to echo with songs of joy

and the voice of gladness. But our joy was soon turned to tears. Mrs. Johnson lived to bless the mission with her smile, and inspire the hope of happy days of useful service, but in less than half a year from her landing in China we laid her in her grave, and Mr. Johnson and his infant boy and the bereaved mission were left to mourn her loss. But the God who mysteriously removed this gifted woman, mercifully retained for the benefit of the mission her widowed husband. Mr. Johnson came to Hong Kong, when his services were greatly needed, and where his labors have been abundant and successful. Combining qualities which few possess, he has proved himself eminently fitted for his position. He has superintended the interests of the mission, some of the time alone and in peril. During the late war he was exposed to the knife of the assassin, the torch of the incendiary, and the cup of the poisoner, while the native preachers volunteered to watch by night around the dwelling of their teacher. God has graciously guarded him from danger, and brought him to this country, after more than ten years of successful service in China, to spread the vast and open field before our churches, and to awaken an interest throughout our land in the China mission, which his senior associate had failed to accomplish. They were true yoke-fellows among the heathen, and while Mr. Dean was engaged in translating the New Testament, in writing explanatory notes on the books of Genesis, Exodus, and the Gospel of Matthew, Mr. Johnson rendered important aid in the general work of the mission. For several years he has been left alone in the responsibilities of the station, conducting the ser-

vices, superintending the native preachers, directing the schools, and managing its varied interests. He has been aided by the native preachers, and cheered and greatly helped in his work by the warm sympathies and active coöperation of the present Mrs. Johnson, whom the Lord in his kind providence sent to him from Holland in 1851.

It is expected, with the increasing facilities for intercourse with China, that this mission, in addition to sustaining its present stations, will form new ones at the capital of the Tie Chiú district and other places interior. The great want now is for men to go forth in the name of their Master, to make known the gospel to the millions upon millions of that empire. This station at Hong Kong, as connected with the Tie Chiú people, is the source of light and Christian instruction to a population, speaking one dialect of the Chinese language, greater than the entire population of New England and the State of New York put together; a population equal to the entire population of Burmah proper, and committed especially to the Baptists of America, as their missionaries were the first to learn their dialect, and for many years the only ones to preach to them the unsearchable riches of Christ. Other missionaries have since come in to share in the service, and we rejoice in their success in doing them good, while, at the same time, the field offers special attractions and peculiar claims to the Baptists of America. Mr. Johnson should have, at least, two good men to go back with him for the Tie Chiú district, besides a reinforcement for the station at Ningpo. The perishing heathen demand it, the awakened sympathy and zeal of

the churches demand it, and may we not add, Jesus Christ demands it.

The station at Hong Kong, in its early history, was occupied by Rev. I. J. Roberts, who before resided at Macao, and afterward at Canton and Shanghae. He went out in 1836 under the Roberts Fund Society, was afterward connected with the American Baptist Board, then transferred to the Southern Baptist Convention, and is now connected with no society.

The London Missionary Society has been represented at Hong Kong by the Rev. Dr. Legge, who has charge of the Anglo-Chinese college,—the Rev. Messrs. Gillespie, Cleland, Chalmers, and Drs. Hirschberg and Hobson. The latter was early at the colony and conducted a Chinese hospital, where the lame and the blind were healed, and the poor had the gospel preached to them. Dr. Hirschberg afterward conducted a similar hospital at Hong Kong.

The Church of England has also a mission at Hong Kong, where the Bishop of Victoria resides, and has under his charge the Chinese students of St. Paul's college, numbering some fifty promising young men. He has had a number of clergymen from England laboring in connection with him at Hong Kong, as well as the superintendency of other mission stations in China.

The Evangelical Missionary Society of Basle, Switzerland, has been represented in Hong Kong since 1847. Its first missionaries were the Rev. Messrs. Hamberg and Lechler, who were afterward joined by Mr. Winnes. Mr. Hamberg died at his station in 1854. His loss is greatly

felt by all the missionaries as well as by his immediate associates and his own society. Mrs. Lechler died in 1854, and in 1858 Mr. Lechler visited Germany. The Rhenish Missionary Society has had at Hong Kong the Rev. Messrs. Genaehr, Kröne, Köster, Lobscheid and Louis.

The Berlin Missionary Society has sent to Hong Kong Rev. Messrs. Neuman, Hanspach, Ladendorf and Doctor Göcking.

The Rev. Carl Vogel went from the Cassel Missionary Society, Rev. Von Gennap from Holland, but supported himself, and Rev. Mr. Pearcy from the English Wesleyan Society. Mr. Pearcy afterward removed to Canton where he was joined by others from his society.

At Hong Kong was located, on one of its many hills, the school of the Morrison Education Society. The society was organized September 28, 1836, when a constitution was offered, and adopted at a subsequent meeting, November 9, 1836. The object of the society, according to the language of its constitution, was to improve and promote education in China by schools and other means. It was composed of the leading merchants and other benevolent gentlemen in China, and designed to give to Chinese youth a knowledge of the English language, and, open to them the world of literature and science through that medium, while by its name it should prove a testimonial to the first Protestant missionary in China, more enduring than a monument of marble or brass. On the list of its founders we notice the names of Messrs. Dent, Jardine, Olyphant, and other leading men, then resident in China, whose hearts have ever been

in sympathy with every benevolent object, and whose hands have liberally contributed to their promotion.

February 19, 1839, Rev. S. R. Brown reached China as teacher of the school. Mr. Brown was a graduate of Yale College, and had served for three or four years as professor in the Institution for the Deaf and Dumb in New York. The president of the society, at the third annual meeting, said, in his opening speech, that Mr. Brown brought testimonials that any man might be proud of, and then proceeded to attach great importance to the influence and example of Mrs. Brown in the school. They continued, with great acceptance to the society and the pupils, their services till January 4, 1847, when they embarked for America with their two little children, and three of their Chinese pupils, viz., Ashing, Awing, and Afun, to complete their studies in England and America. One of these graduated at Yale College, and gained a prize for the best English composition; another took a course at the University of Edinburgh, and went back to China as a surgeon.

Mr. Brown remained in the United States, the health of his family not admitting of a return to China till 1859, when Mr. and Mrs. Brown, and Dr. and Mrs. Hepburn, sailed for Japan as missionaries. Rev. William A. Macy, now a missionary of the American Board in China, was, for a time, Mr. Brown's successor in the superintendency of the school of the Morrison Education Society. In 1845, the society reported that their library contained seventy or more different versions of the sacred Scriptures, several standard works on jurisprudence, government, political economy, and commerce; especially such as relate to

the commerce and government of countries in the East. The section on geography, voyages, and travels, embraces two hundred and five works and three hundred and seventy-three volumes; that of chronology, history, and statistics, two hundred and fifty works in five hundred and fifty-three volumes; a great variety of memoirs, and a generous selection of poetry, and a rare collection of books upon the language, laws, and religion of the Chinese, written by foreigners; and a more extensive and better selected set of Chinese books are rarely seen together. To this last department of the library, Dr. Morrison, and his son, the Hon. J. R. Morrison, were large contributors.

The Mission at Canton.

It has already been stated that in 1845, the Canton department of the Hong Kong mission, under the care of Messrs. Shuck and Devan, was removed to the city of Canton, where it was well introduced before the visit of the former to the United States, and vigorously prosecuted by the latter. Dr. Devan procured a Chinese house away from the foreign factories, where he resided with his family, gave books, and conversed with the people, and preached the gospel to multitudes daily. A part of his residence was fitted up for a chapel, and being on one of the thronged thoroughfares of the suburbs, it was no difficult matter to gather a congregation. As a matter of course, many of the visitors were attracted by curiosity to see the foreigners, but they heard the gospel, and the results may hereafter be read in the records on high.

The Southern Baptist Convention having been formed about this time, adopted Canton as one of their stations, and in 1836 sent to occupy it Rev. Samuel C. Clapton, and George Pearcy, with their wives. They went into the establishment formerly occupied by Dr. Devan, as the Missionary Union relinquished that city to the Southern Convention. They found there Rev. I. J. Roberts, then connected with their society, occupying premises which he had in another part of the suburbs on the banks of the river, and a mile or two below the foreign factories. In 1847 this mission was joined by Rev. Francis C. Johnson, a son of the Rev. Dr. Johnson of South Carolina, who labored at Canton for two years, and returned to the United States.

In 1849 the same society sent the Rev. B. W. Whilden and family to Canton, where Mrs. Whilden died in 1851. He visited this country, remarried and returned to China, where he labored with great devotion and fidelity till 1855, when the health of his family made it necessary for him to return again to America. A Chinese youth who attended him to this country the last time, spent a year with the writer in the valley of Wyoming, but during the severe winter of 1857, taking alarm lest he should be "snowed under," hastened back to China.

In 1854, the Southern Baptist Convention sent the Rev. C. W. Gaillard to Canton, and in 1856 the Rev. R. H. Graves. The society have at Canton a wide field for doing good, which its representatives have discovered commendable zeal in cultivating.

Mr. Roberts was the first Baptist missionary to reside

at Canton. There he procured a building lot, erected a house, used both for a dwelling and a chapel, and there he had under his instruction for a few weeks the far-famed Tai Peng Wang, the leader of the Chinese rebellion. He was requested to give him Christian baptism, but the candidate did not afford him satisfactory proof of true conversion to be admitted into the church.

A brief history of this pretender to the Chinese throne is given in the preceding pages.

Another branch of the China mission occupied by the American Baptist Missionary Union, is located at Ningpo.

The city of Ningpo, in 30° north latitude, is about half as large as Canton, and the latter is estimated to contain a million of people. Ningpo is situated at the confluence of two large rivers, one of which runs from the north-west and the other from the south-west, leaving the city surrounded on two sides by rivers, and in the center of a beautiful plain twenty-five or thirty miles in diameter, dotted over with villages and farm-houses, and bounded by a circuit of hills broken only for the flow of the rivers, which, a few miles below the city, find an outlet in Hang-Chau bay. The rice fields of the plain during the summer have to some extent encouraged intermittents and diarrhœa, but the winters are severely cold, with snow and ice, and the climate is regarded as healthy.

Our first missionary there was Dr. D. J. Macgowan, who went to China in 1843. For a time, he was the only Protestant missionary residing at Ningpo, but the English occupied it as one of their consular ports, and it has since been the residence of a consular agent. Dr.

Macgowan at once commenced the study of the language, the dialect spoken there being unlike that used by either of the other branches of the China mission in the Canton or the Tie Chiú dialect. He also opened a hospital for the cure of the sick, which he has since continued open, and where he has treated many thousands of patients, to whom he has also given Christian books and religious instruction.

He made the acquaintance of Mrs. Macgowan, then a member of the family of the Rev. Baptist Noel, while in Paris, and after commencing his mission at Ningpo he visited India, where he met her at the house of her brother, the Rev. Mr. Osborne, a missionary of the English Church, and returned to China with Mrs. Macgowan in 1844.*

In 1847 the Rev. E. C. Lord and wife joined the Ningpo mission. Mrs. Lord, a niece of Miss Lyon, the late preceptress of Mount Holyoke Seminary, lived to commence her work and to give promise of great usefulness in the mission, and was then called away. A memoir of her life has been published. Mr. Lord continues his efficient labors in the various branches of missionary work, and if patient plodding will do any thing with the Chinese language and the China mission—and surely nothing can be done without it—then it may be expected that Mr. Lord will not labor in vain.

In 1848 the Rev. Mr. Goddard removed his family from Bangkok to Ningpo. There he learned the local dialect so as to preach in it, which was nearly equal to learning

* Dr. Macgowan has recently gone to Japan on a mission of exploration.

to speak a new language, and there he carried forward to completion his translation of the New Testament into Chinese, and there, September 4th, 1854, he ended his eminently useful life. He was highly successful as a translator, and by his studies and native endowments, was fitted to go on with the translation of the Old Testament, which he had already commenced after completing the New. He had suffered from repeated attacks of bleeding from the lungs, which, complicated with other disease, induced by the climate and severe toil, carried him away in the prime of life and in the highest measure of his usefulness. Mrs. Goddard returned to the United States, and died at Providence, R. I., but her son and daughters survive. May they receive the power of doing good, and follow the path of usefulness in which their parents walked to heaven.

A brief sketch of Mr. Goddard's life and labors may be found in the present volume. See biographical sketches.

In 1854 the Rev. M. J. Knowlton joined the China mission, and was located at Ningpo. His labors have been abundant and successful both at Ningpo and also on the neighboring island of Chusan, where a second church has recently been organized.

Ningpo offers one of the most interesting fields for missionary work to be found in China. The people are more wealthy, more cultivated and better educated than in many of the other cities of the empire, and the location, while of easy access by sea and land, and surrounded by the tea hills and the silk manufacturing districts, is nevertheless a comparatively quiet place, if such a

term is applicable to any place occupied by Chinamen. Their cities all may be compared to mammoth bee-hives, the houses about as compact, and somewhat after the order of the cells, and presenting a constant motion and buzzing from the earliest day-dawn till the darkness of night.

At Ningpo are located other missions. The American Presbyterian Board have there their stronghold for China, including chapels, schools, and an extensive printing establishment, with fonts of type in English and Chinese.

Their first representative at Ningpo was the Rev. D. B. M'Cartee, M. D., a nephew of the Rev. Dr. Bethune. He opened a hospital and a chapel for the Chinese, and in connection with Dr. Macgowan supplied with medical service the foreign community of Ningpo. These two gentlemen have also performed valuable service to their countrymen and the Chinese as interpreters, and by furnishing the public with important papers on a variety of scientific and practical subjects.

There have been associated with Dr. M'Cartee, from the same society, the Rev. Mr. and Mrs. Way, who went out in 1844, the Rev. A. W. Loomis and wife, who also went to China the same year. The latter family after performing good service for the mission, were forced by failing health to return to their native country in 1849.

The Rev. J. W. Quarterman joined the mission in 1846, and died at Ningpo, of small-pox, October 13, 1857. In 1849 the station was reinforced by the Rev. Messrs. Wight and Rankin, and their wives. Mr. Wight was afterwards stationed at Shanghae, and returned to

America in 1857. Mr. Coulter went out in 1849 as superintendent of the press. He died in 1854.

In 1850 two brothers, the Rev. S. N. and W. A. P. Martin, and wives, joined the mission, and in 1856 the Rev. Mr. Inslee was added to their company, and in 1858 Mr. E. Gamble was sent out to take charge of the press. Mr. Richard Cole went out under this society in 1844, and had charge of their press at Ningpo, and afterwards performed important service for the London Missionary Society, in their printing office and type foundry at Hong Kong. The Rev. Walter M. Lowrie, a leading man in their mission, went to China in 1842, and was finally stationed at Ningpo. While engaged with Dr. Bridgman, Bishop Boone and others, in the revision of the Scriptures, he had occasion to go from Shanghae to Ningpo, when he was killed by pirates while crossing Hang Chau Bay, in 1847. An excellent memoir of his life has been published by his father, the Hon. Walter Lowrie, and secretary of the society. That society had been represented in the China mission by the Rev. Mr. Mitchell, who died soon after landing at Singapore in 1838. The Rev. W. Orr, who went out the same year, visited Singapore and Siam, and returned to the United States in 1841. The Rev. Thomas L. M'Bride joined the mission in 1840, was stationed at Singapore and Amoy, and returned to the United States in 1843. Dr. Hepburn went out in 1841, was located at first at Singapore, and afterwards conducted a hospital at Amoy. He returned to America in 1845. These gentlemen who have retired from the foreign service, have done so in consequence of failing health. This society had a devoted

missionary in the Rev. John Lloyd, who labored at Amoy from 1844 to 1848, and then went to the reward of the faithful.

In 1844 the Rev. A. P. Happer, M. D., was sent to Canton, where, in 1846, he had as associate, the Rev. William Speer, who has since labored among the Chinese at California, and the Rev. J. B. French, who finished his work at Canton in 1859, and died at sea on his passage home.

Ours is a painful task to record the death at sea of so many of our esteemed associates in the China mission. Men and women have there expended the strength of their lives, and then crept, or have been carried, on board ship, with the hope that the smell of the sea air might revive their wasted energies, and the healthful influences of their native land might restore them again to working health. Some realize their fond hopes; others reach their native land to spend the remainder of life in a premature decrepitude; while many die in the ship, and are buried in the sea, before they reach their native shores.

The General Baptist Missionary Society of England was represented at Ningpo by the Rev. Thomas H. Hudson, and the Rev. Mr. and Mrs. Jarrom, who went to China in 1845. Mrs. Jarrom died at Ningpo, February 26, 1848, and Mr. Jarrom returned to England in 1850, and, so far as we are informed, the mission has not since been reinforced. Mr. Hudson gave some attention to a revision of Dr. Marshman's version of the Scriptures in Chinese, and his son, a young man of promise, rendered him at one time some aid in the mis-

sion. Old Mr. Hudson had before served the society as a missionary at another station.

The Church Missionary Society of England commenced a mission at Ningpo, by sending there in 1848 the Rev. Messrs. Cobbold and Russel, who were joined in 1850 by the Rev. Mr. Gough, and in 1858 by the Rev. George E. Moule.

An important work has been done at Ningpo by Miss Aldersey, a lady of great benevolence and energy of character, who came from England in 1837, in connection with the Society for the Promotion of Female Education in the East. Miss Aldersey had some part in the management of the society in England, and as soon as circumstances would permit her to leave home, she went abroad to put in practice her plans in person among the heathen. She first stopped at Java, where she opened a school, and for several years labored with great zeal and success for the education of females. After the ports in China were opened to foreigners, she removed to Ningpo, taking with her two of her pupils, who had embraced Christianity, and who have since been doing good.

One of these was afterwards married to a Christian Chinese, in the employ of the London Missionary Society at Shanghae. The writer was much interested in seeing this newly married couple at Shanghae, on a Sabbath morning, walking to church in a Christian way, side by side, and not in single file, as is common among pagans; when the wife, if she even walks in company with her husband at all, is expectod to walk behind him.

Miss Aldersey has supported a flourishing girls' school in China, chiefly from her own private funds, furnishing teachers to assist in the instruction, and food and clothing for the pupils. They are taught the common branches of education, with plain needle-work and embroidery, with the endeavor to fit them for the active duties of life, and at the same time they are carefully instructed in the truths of Christianity daily, and some one of the missionary gentlemen at the station preaches to them on the Sabbath. The writer had the pleasure of visiting the school in the winter of 1848, and retains in memory a pleasing impression of the school, regarding it as a successful endeavor aimed in the right direction for the moral renovation of China—viz., a cure for the ignorance and corruption of Chinese mothers. A good beginning has been made in this important work of female education in Chinese, by some of the foreign ladies connected with the various Protestant missions. This brings to mind an encouraging effort made by the wife of Ko A Bak, in connection with the mission at Hong Kong. Soon after the visit of Ko A Bak to the United States, he was fortunate enough to find, on his return to China, a Chinese woman who had learned from her father how to read. This woman, thus distinguished from the generality of her sex, was attracted by curiosity to converse with one of her countrymen who had traveled abroad, and he by nearly an equal curiosity to converse with one of his countrywomen who could read and write her own language. This acquaintance resulted in a proposition from him that she become his wife, which he was at liberty to make since his father

was dead, and he was the eldest son, and she was at liberty to accept, since her father was dead, and she was a widow. This woman, before her marriage, had given up all the rites of pagan worship, and embraced the external forms of the Christian religion, though not then born again. Sometime after her marriage, she afforded evidence of true piety, and became a member of the Tie Chiú church at Hong Kong. During the week after her baptism, she sent in a request to her pastor that she might teach a class of Chinese girls. This request was joyfully granted, but with the thought that it could not be put in execution. The Chinese girls had often been seen in servile labor or idly wasting their time, and when asked by missionaries, if they would come to school, would answer, "I am a girl," as much as to say, You don't expect a *girl* to learn to read? We therefore had little expectation that this Chinese woman would get up a Chinese girls' school. But she did—and so far as we know, it was the first of the kind in China. Foreign ladies had taught schools of Chinese girls—but for a Chinese woman to teach a Chinese girls' school, was a new thing under the sun. Sure enough, the next Sabbath morning, while the missionary sat alone in his mud-wall cottage, in marched a troop of Chinese girls, and their teacher and her husband after them, and formed a line of bright-eyed girls, apparently eight or ten years old, having their jackets washed and mended, their hair newly braided, but without hats or shoes. On inquiry, it was found that they could tell who the mother of Jesus was, and that he died for the world, and then each in turn repeated the first of the ten commandments.

This was thought to be a too favorable beginning to continue; but here our faith was more than realized, for the school went on and prospered, and the example of this woman stimulated the zeal of others. Not long after, the wife of the Chinese deacon came to the teacher for permission to start a school, and a second class of Chinese girls was brought under instruction by a Chinese woman, who herself had learned to read her own language after she became a member of the church. These are very humble beginnings in view of the vast work to be done before the Chinese are furnished with a healthful maternal influence; but the effort looks in the right direction, and before Christianity has gained any great achievements in China, we expect to see the wife, the daughter and the sister, restored to a place at the domestic board with the husband, the son, the brother. The daughter will have a place in the school room, and the sister a place and a part in the social circle. At first, and for many years after, our Sabbath assemblies in China were composed exclusively of men and boys; and if invited to dine with a Chinese friend we never met his wife, or daughter, or sister at the table. These were kept in their appropriate apartments—to serve in the kitchen, or perform still more menial work—and were looked upon as the slaves rather than the companions of their husbands or brothers.

Shanghae, i. e., *above the sea*, is the next station as we proceed northward from Ningpo. The city of Shanghae is in latitude 31° 24′ north, and longitude 121° 32′ east. It stands on the west banks of the Woo-sung river, which runs north thence twenty-five miles, and

empties in the Yangtsze Kiang, about forty miles from the mouth of the latter. This Yangtsze Kiang (son of the ocean) and the Hwang-ho (yellow river) rising near together from the lakes of Koko-nor, then spreading so wide apart as to furnish irrigation and drainage to almost the entire area of the eighteen provinces of China, finally empty near together into the Yellow Sea, between 32° and 35° north latitude. Five hundred years before the Christian era, when Confucius lived and wrote, the region of Shanghae belonged to Woo, and afterwards became one of the *Three States* so celebrated in Chinese history. The river Woo-sung is navigable as far up as Shanghae for large ships, and in front of the city its waters are covered with a forest of masts, rising from the native boats and junks. The city being of a somewhat oval form is surrounded by a wall of bricks and mud about twenty feet high and twelve or fifteen feet in thickness, and measuring in circuit a little less than four miles. The city and suburbs are estimated to contain about four hundred thousand inhabitants. A moat surrounds the city outside the walls, as is the case with most Chinese cities, and canals pass through the water gates to the four quarters of the city—but these canals are sometimes greatly obstructed by the filth from the city. The surrounding country is level and the soil rich and productive. The streets are irregular and filthy, varying from six to fifteen feet in width. The houses, generally of the tent form, vary from the hovel a few feet square, covered with tiles or thatch, to buildings of larger dimensions—but all are ill constructed, and to the eye of a European convey the idea of discomfort. The Chinese

have been reproached as "a nation without shirts, streets or table linen," and, we might add, without *houses.*

Shanghae has the usual variety of schools, temples, nunneries, foundling hospitals, burying grounds, with the coffins on the surface instead of under the sod, as are found in most of the large cities in the north and cental parts of China.

The great exports are tea and silk, of which the surrounding region furnishes a large supply. What are called the Nanking silks, and the fine fabrics from Sū-chau, find an outlet to foreign countries from this port.

Fields of cotton are common in the neighborhood of Shanghae, and furs are in common use in the winter, when the winds from the north and east are extremely searching and severe. The extremes ef temperature are marked by the thermometer at 120° in summer and 12° in winter. In this region the people wear double jackets wadded with cotton, for the lower classes, while the higher classes wear, over a number of cotton and woolen garments, a long robe, having fur for one side and a strong silken fabric for the other, and the robe may be worn either side out, according to the weather or the fancy of the wearer. These are often used during the winter, and if the owner be in want of funds, the garment is put into a pawnbroker's establishment to be redeemed on the return of cold weather or sold to some other person. During the late wars with China, the European seamen and soldiers gained large prizes by taking possession of some of these shops, and filling their trunks with valuable silks and furs.

As a mission station, Shanghae offers a wide and prom-

ising field to the Christian world. Since the opening of the port in 1842, there have been there representatives of the London Missionary Society, in the persons of Rev. Dr. Medhurst, Rev. W. C. Milne (son of the late Dr. Milne), Dr. Lockhart, Rev. Messrs. Fairbrother, Muirhead, Southwell, Edkins, Williamson, Griffith, John, Mr. Wylie, and others. Among the members of the Church Missionary Society, may be named Rev. Messrs. McClatchie, Farmer, Hobson, Burdon, Reeve, and Dr. Collins.

The American Episcopal Board of Foreign Missions has been represented by Bishop Boone, Rev. Messrs. Syle, Spaulding, Woods, Graham, Keith, Nelson, Points, Liggins, Williams, and Dr. Fish, besides a company of honorable women, who have done good service in their mission schools.

Dr. and Mrs. Bridgman, of the American Board of Commissioners, removed from Canton several years ago, and as associates from that society, they have the Rev. Messrs. Blodget and Aitchison.

The American Presbyterian Board have had missionaries at Shanghae, among whom are Rev. Messrs. Culbertson, Wight, R. Lowrie, Byers, Mills, and Gayley. The late Walter M. Lowrie spent some time at Shanghae, while engaged in the revision of the Scriptures, but Ningpo was his station.

The Seventh Day Baptists commenced a mission at Shanghae, by the Rev. Messrs. Carpenter and Wardner, who reached China in 1847. It was intimated on their arrival, that if they had sailed to China around Cape Horn, instead of Cape Good Hope, they might, by losing

a day, have brought their Sabbath on the first day of the week. These excellent brethren have labored very faithfully and with some encouragement in their work. Mr. Wardner has since visited the United States, in consequence of the failing health of Mrs. Wardner. We met him last year at Alfred, N. Y., where the Seventh Day friends have a flourishing literary institution.

The Rev. Mr. Voegler, of the Pomeranian Missionary Society, reached Shanghae in 1858.

The Methodist Episcopal Church, South, commenced a mission at Shanghae in 1848 by the Rev. Messrs. Taylor and Jenkins. The station has since been reinforced by Dr. Kelly and Rev. Messrs. Belton, Lambeth and Cunnyngham.

The Chinese Evangelical Society of England have had a station at Shanghae, occupied by the Rev. J. H. Taylor and Dr. W. Parker since 1854. This society had also an agent at Hong Kong, who was afterward employed in teaching an English school at that station. They are represented at Ningpo by Messrs. Jones and Hall, and at Penang by Dr. Pruin.

In 1847 the Rev. Mr. Shuck, after his return from America with his second wife, in company with the Rev. Messrs. Yates and Toby, commenced a mission at Shanghae in behalf of the Southern Baptist Convention. Mr. Shuck had to learn a new dialect of Chinese, which was as different from the dialect he employed at Canton as another language, so far as speaking was concerned, but he was in due time enabled to preach the gospel to the people of Shanghae in their own dialect. A church edifice and chapels were erected, and a church organized,

which has latterly been greatly prospered under the labors of Mr. Yates and his compeers. Mr. Toby, in consequence of the failing health of Mrs. Toby (a sister of the first Mrs. Shuck) was obliged soon to return to the United States. Mr. Shuck, after the death of his second wife, returned to America, and is now laboring with the Chinese in California.

Their mission at Shanghae was afterward joined by the Rev. Mr. and Mrs. Pearcy from the Canton station. In 1848 Dr. and Mrs. James went out to the Shanghae mission, but before reaching their destination were drowned in the harbor of Hong Kong while returning from a visit to Canton. In 1852 the Rev. Mr. Crawford and Dr. Burton joined the Shanghae mission. Mrs. Burton is a daughter of Rev. Cephas Bennett of the Burman mission. In 1853 the Rev. Mr. and Mrs. Cabaniss went to their aid.

In 1855 the Rev. Mr. Klockers, of the Netherlands Evangelical Society, came to Shanghae. Mrs. K. died in November of the same year, and Mr. K. retired in 1858, leaving now no representative of that society in China. The first agent from Netherlands was the Rev. Charles Gutzlaff, who went out in 1827, remained in the service of the society for one year, and spent the remainder of his life in the employ of the British Government as interpreter and Chinese secretary, and died at Hong Kong, 1851. He performed a great variety of labor, professional, literary and missionary, the latter unconnected with any society, except the first year of his residence in the East, and in a way peculiarly his own. He was a man of great mental energy and of great activity of

body, till the last years of his life, when he was prevented by the gout from his former agility. He left for his widow, the third wife, a comfortable income, acquired by his services for the English Government. He translated the Scriptures into the Chinese language, and prepared a variety of tracts on religious subjects. In all his writings, as well as his instructions to the people, there are marks of, what was true in fact, great haste.

The Netherlands Missionary Society, under whose auspices he first went abroad, is not the same as the one above, under the title of the Netherlands Evangelical Society, which is of modern origin, and seems to have been formed with special reference to the evangelization of China. Of similar date and design is the English Evangelical Society, which has, within a few years, sent missionaries to China.

By the above allusions it appears that there are in the city of Shanghae missionaries from nine or ten different societies of Protestant Christians, besides a number of agents from the Romish church. Still there is ample room for all to work without encroaching upon each other's dominions, or coming in collision with each other's doings. There has ever appeared a great degree of harmony among the missionaries of different societies in China, where all have their separate chapels and schools, and departments of labor, but generally come together as one family at the monthly concert of prayer.

The writer recollects an occasion of this kind when he met at Shanghae more than forty men and women who were laboring under the patronage of various societies, but who met and mingled in these services as if all were

members of one household. This is true also of India. A "missionary breakfast" at Calcutta, brings together the missionaries of the English Church, the London Society, the Scotch Presbyterian, the English Wesleyan and English Baptist missions, and they pray and sing and read an essay on some practical missionary question, take a breakfast together and then go home, each to hold the monthly concert of prayer with his own people or native converts, and endeavor to infuse into their minds the light he has enjoyed and the hallowed influences of harmony and love which attended the morning meeting. To the missionaries among the heathen the monthly concert of prayer is a season highly appreciated, and while they have no occasion to sacrifice their faith of the Bible and conscientious views of truth, they can love a brother, and live and labor with him in a common cause, and contend against a common foe, in the spirit of fraternal kindness and charity. It is no uncommon thing to hear the children of missionaries address the associates of their parents by the kindred titles of uncle and aunt. There may, it is true, sometimes arise causes of disaffection in the missionary fraternity as in the family relation, and the alienation may be intensified by the intimacy of the former intercourse. Such, unfortunately, are the dangers to which the best of men are exposed by the frailties of human nature, from which missionaries are not exempt. All we wish to state here, is, that they being removed from other society and enlisted against a common foe, and surrounded by the perishing heathen, are naturally drawn together for society, sympathy, and success in their work. They think none the less of the

truth—nor falter in all manly and Christian endeavors to maintain it, but more generally speak the truth in *love*, than do its advocates in Christian lands.

A glance at Fuh Chau will complete our brief review of the stations of the China mission. This city had been less known to foreigners than the other stations in that country occupied by Protestant missionaries previous to the treaties of 1842. It has since become a place of considerable foreign trade, and the seat of some of our most promising missions. This is the capital of the Fukien province, situated in 26° north latitude, and 119° east longitude, and resting on the banks of the Min river, about thirty-five miles from the sea, and containing about a million of people. The province contains fifty-seven thousand square miles, and fifteen millions of people. They speak a dialect peculiarly their own, and possess decidedly marked characteristics, which distinguish them as among the most enterprising and hardy and industrious portions of a great industrious nation. The province, bordering on the China sea between Hong Kong and Ningpo, presents a bold and rocky aspect, and through the interior is beautifully ornamented by hills and valleys, and interspersed by rapid rivers. Their whole coast is ornamented by islands and indented by coves which afford safe anchorage for ships, but their chief seaport is Amoy, from which their junks go to Japan, Formosa, Siam, Singapore, Java and the surrounding islands. The celebrated Bohea hills are found in the northern part of the province and furnish large quantities of the black teas for export. The scenery of the river Min has been, not unaptly, compared to the Hudson.

The first Protestant missionary who occupied Fuh Chau was the Rev. Stephen Johnson, of the American Board of Commissioners, who landed there from Bangkok, January 2, 1846. He had given thirteen years of devoted toil to the Chinese branch of the mission at Bangkok, during which time he had buried two wives and all his children, and after finishing out twenty years of missionary work, by spending seven years at Fuh Chau, returned to America, with health exhausted, in 1853. Mr. Johnson was, soon after his arrival at Fuh Chau, joined by his former fellow-laborer, the Rev. L. B. Peet. After seven years of service in Bangkok, and ten years more at Fuh Chau, Mrs. Peet ended her labors and entered upon the joy of her Lord, July, 1856. Mr. Peet soon after returned to the United States, with his motherless children, to prepare for a renewed series of labors at Fuh Chau. Mr. Peet took with him into missionary service, in addition to a well-balanced mind, trained at old Dartmouth, a generous physical formation, with great specific gravity; and when we last saw him, after many years of eastern service, he still presented the marks of robust health and a happy mind.

In 1848 this mission was reinforced by the Rev. Messrs. Baldwin and Cummings, with their wives, and the Rev. William Richards. Mr. Richards was the son of the Rev. Mr. Richards, one of the first missionaries at the Sandwich Islands. He was born at the islands, his education finished in the United States, and after three years of devoted service in China, embarked for America in the advanced stage of pulmonary disease, and died at sea in 1851.

Mr. Cummings labored till 1855, and while on a visit to his native land, with the fond hope of resuming his work at Fuh Chau, suddenly died with his friends at their New England home, August 12, 1856.

The Rev. Mr. and Mrs. Doolittle reached this mission in 1850, and there Mrs. Doolittle died in 1856. They were joined by the Rev. Mr. and Mrs. Hartwell in 1853.

In 1847, the Rev. Mr. Collins and the Rev. Mr. and Mrs. White commenced a mission at Fuh Chau, in behalf of the Methodist Episcopal Church of America. Mrs. White died at Fuh Chau in 1848; and Mr. Collins, after four years of efficient service, returned in time to die with his friends in America, 1851.

The Rev. Mr. Maclay and Rev. Mr. and Mrs. Hickok joined the mission in 1848. Failing health obliged Mr. Hickok to retire after two years of service. His absence from China was greatly lamented by all who knew him. Mr. Maclay still continues his active duties at the station; and in 1850 was joined by Mrs. Maclay, who, like the wife of Isaac, was chosen by proxy, and has proved a God-send, to cheer his loneliness, and help him in his work.

In 1851, the Rev. Mr. Colder and Dr. Wyley, with their wives, and Miss Seely, joined the mission. The latter was afterwards married to Mr. White. Mr. and Mrs. Colder returned in 1853, and Mrs. Wyley died November, 1853. Dr. Wyley returned to the United States, where he published "The Mission Cemetery, with an introductory notice of Fuh Chau and its Missions," to which the writer is largely indebted for this sketch of the mission

at Fuh Chau, and the biography of those who have there fallen in the service of the mission. The Rev. Messrs. Wentworth and Gibson, and their wives, went out in 1855. Mrs. Wentworth died October 2, 1855. See biographical sketches.

The English Church Missionary Society formed a station at Fuh Chau in 1850, by sending there the Rev. Messrs. Welton and Jackson. Dr. Welton left for England in 1856, and died in 1858. Mr. Jackson afterward joined the mission at Ningpo. In 1855 the mission was reinforced by the arrival of the Rev. Mr. Fernley and Rev. Mr. and Mrs. Macaw. Mrs. Macaw died soon after her arrival in the country.

This city had been visited by the Bishop of Victoria in behalf of the Church Missionary Society before it was occupied by Protestant missions. He first went to China in company with the Rev. Mr. McClatchie in 1844, on a tour of exploration. In the closing part of 1845 he spent a month at Fuh Chau, investigating its eligibility as a mission station. His published reports presented important facts in favor of the occupancy of this city, as well as much information in relation to the whole field opened in China for Christian enterprise. After visiting England, he returned, charged with the superintendency of the missions in China connected with the Church of England. His Christian spirit and fraternal bearing towards the representatives of other missions have rendered him a welcome visitant at their places of work and worship.

Early in 1850, the Rev. Messrs. Fast and Elquist, the first missionaries sent out from a society recently formed

in Sweden, reached Fuh Chau. This may be regarded as the natural development of spiritual life so recently awakened in Sweden. The bonds of formalism are no sooner broken and the benumbing influences of a state religion overcome, than the Christian, breathing the pure air of heavenly love, goes forth for the salvation of the world. The history of these young and promising missionaries, says Dr. Wyley, is brief and melancholy. After much and troublesome negotiation, they obtained the promise of a permanent residence in the neighborhood of the city walls; and in October, 1850, only a few months after their arrival, they visited an English vessel at the mouth of the river, to obtain the funds necessary to complete the contract. As they returned in their small boat, they were suddenly attacked by a Chinese piratical craft, filled with armed men, which had put off from one of the villages along the shore. During the encounter, Mr. Fast was mortally wounded, and fell from the boat into the river, which was at once his death-bed and his grave. His remains were never recovered. Mr. Elquist, when his friend had fallen, threw himself into the river, and by diving under the water, succeeded in reaching the shore, having received several wounds. For two days, smarting under the wounds and enduring the intensest mental agony, he wandered on the mountains which skirt the shore of the river, till he finally reached a point of land near to one of the foreign ships, when he was discovered and taken on board. One of the piratical band, supposed to be its leader, was fatally wounded in the attack, and the neighboring haunt from which these murderers had put off, was subsequently destroyed by a

military expedition dispatched from Fuh Chau. Mr. Elquist sank under the consequences of the frightful scenes through which he had passed, and with declining health visited Hong Kong in 1851, with the hope of restoring health by a change of place, and getting away from the painful associations of Fuh Chau. We recollect his care-worn countenance as he landed at Hong Kong, and his nervous excitability which prevented his sleep, and led him to start from his bed in the greatest alarm, at the sound of any unusual noise in the street. Without the hope of regaining health in China, he embarked for Sweden in 1852. Thus ended this first attempt of the Swedes to establish a mission in China. But as the fires of a pure Christianity are kindled on the altars of Lutheranism, or as the ancient forms of a primitive faith shall be introduced into Sweden, it is believed that her sons will be seen in China, and the uttermost parts of the earth, proclaiming the joyful news of salvation to the dying heathen.

We may, perhaps, be pardoned for introducing here a pleasing personal reminiscence associated with Sweden. Near the close of 1844, when desiring an opportunity to bring my motherless daughter to America, Captain Beckman, of the Swedish ship "Zenobia," came from Canton, and anchored his ship in the harbor of Hong Kong, for the night, to start for New York the next morning. I went on board to send by her some letters to the home friends. Receiving a cheerful greeting from the captain, and an offer to convey any small packages for me to the United States, I replied, that I knew of nothing, unless it might be myself and little girl.

The captain very generously answered, "I have the ship full of cargo, and my cabin half full of provisions; but if you can be comfortable with half the cabin, you shall have it, provided you can be ready to-morrow morning." I hastened ashore, and spent the night in superintending the packing for myself and daughter for the voyage, while the Chinese church members gave voluntary aid in helping things together. The next day found myself, daughter, and a Chinaman, all on board by eight o'clock, with some half a dozen camphor boxes full of clothing, for a voyage of eighteen thousand miles, packed in delightful confusion. We had the use of half the stern cabin at first, and after a few days, the whole cabin was given to our exclusive benefit, while the captain insisted upon putting himself into a small berth on our account. He was a man of a high family in Stockholm, and was very gentlemanly in his manners, and had perfect command of the English language. His chief officer also understood English, but his men and boys could not speak English, though among the latter were some sons of noblemen. At one time, when the cook was ill, we had a knight to cook our dinner. The ship was in fine order and under perfect command, and during the voyage there was no flogging nor abusive language. The captain treated his sailors as his children, and they esteemed him as a father. He was of course connected with the Lutheran church, as the established religion of his country, and soon discovered an interesting spirit of inquiry on religious matters; first, in relation to the different creeds, and then concerning the contents of the Bible and the claims of personal religion.

He was in the habit, in company with an American friend and fellow-passenger, of coming into our cabin for daily worship, when we read the Scriptures and prayed together, while the chief mate, on the Sabbath, read prayers in Swedish to the sailors. During the mild weather of the homeward voyage, we spent many an agreeable hour on deck, in conversation with the captain on religious subjects, and the work of giving the gospel to the heathen, and before the close of the passage he afforded evidence of being a true Christian man. Our engagements for the passage were made under circumstances which left no time to stipulate about terms; but after getting to sea, and recovering in part from the first nausea of sea-sickness, I thought it due to Captain Beckman to ask him for his terms for the passage of myself and child and the Chinaman, to America. He gave me an evasive answer, saying there would be time enough to arrange those matters by-and-by. Having once mentioned the subject, I did not deem it courteous to refer to it again, till we reached New York, and when about landing I said, "Now, Captain Beckman, if you will make out my bill, I will make the needful arrangements to meet it"—expecting to pay him according to the usual charges for three passengers from China, at least six or eight hundred dollars, the passage home being much more expensive than in going out, when the ships are empty. Instead of presenting me a bill, Captain Beckman gave me his hand, and in very kind words canceled the debt. If he had been a personal friend, or a countryman, it would have demanded my lasting gratitude, but his being a foreigner, and, at the beginning of the

voyage a stranger, increased my admiration and gratitude. Many prayers have since gone up for Heaven's favor to attend him, and that we may at length meet with the happy above.

In addition to the stations already mentioned, much missionary work has been done at various places not occupied by Europeans. Native preachers, as well as foreign missionaries, have circulated through various portions of the empire, gathering information of the character and habits of the people, and the condition of the country, and testing the feasibility of giving Christian instruction in the towns and villages of China, beyond the protection of any foreign flag. In the Tie Chiú district, much missionary work has already been done, both by natives and foreigners, and it is reasonable to expect that before the printing of these pages, our mission may have a station located in the chief city of that department, where the services of men who have learned of Christ in the churches of Bangkok and Hong Kong, may be rendered directly available in spreading the good news abroad. The older missionaries connected with those churches are known by name throughout all that region of country, and the object of their mission, and the doctrines they taught, are extensively understood. Here are millions of idolaters, for whom the Scriptures have been translated, tracts have been published, native preachers have been raised up, and all the means needful to give to them speedily a knowledge of the truth, are now available. All that is wanting may be summed up, in more men to go and teach them, more money to feed them, and print books and the Bible, and more faith and prayer and

sympathy in the work, on the part of the churches of our Lord Jesus Christ. If we look at the vastness of the field, the greatness of the work, the peril of the heathen, the promise of the Master, the providences of God, pointing to our churches as specially interested in this mission, all summon us to action, in language as clear and imperative as if the Master had said to us in man's voice, "Go work in my vineyard."

There has been published at different times in the Chinese Repository, as well as on isolated sheets, a list of the Protestant missionaries to the Chinese. The following, bringing down the list to the present date, will give the name of the missionary, the time he entered the service, and the society with which he was connected.

Before giving the names of the missionaries, we will record a list of the societies engaged, and the date of their entering the field :

The London Missionary Society, in England	A.D.	1807
The Netherlands Missionary Society, at Rotterdam	"	1827
The American Board of Commissioners	"	1829
The American Baptist Board of Foreign Missions	"	1834
The American Episcopal Board of Foreign Missions	"	1835
The Church Missionary Society, of England	"	1837
The American Presbyterian Board of Foreign Missions	"	1837
The Morrison Educational Society, in China	"	1839
The General Baptist Missionary Society (England)	"	1845
The Evangelical Missionary Society, at Basle	"	1846
The Rhenish Missionary Society	"	1846
The Southern Baptist Convention, in the United States	"	1846
The Seventh Day Baptist Missionary Society, (U. S. A.)	"	1847
The Foreign Missionary Society of the Presbyterian church, (England)	"	1847
The Missionary Society of the Methodist Episcopal Church, (North)	"	1847
The Missionary Society of the Methodist Episcopal Church, (South)	"	1848
The Missionary Society of Lund, in Sweden	"	1849
The Cassel Missionary Society	"	1850
The Berlin Missionary Union for China	"	1851
The English Wesleyan Missionary Society	"	1851
The Chinese Evangelization Society, (England)	"	1853
The Netherlands Chinese Evangelization Society	"	1855
The Board of Foreign Missions of the Reformed Dutch Church, (U. S. A.).	"	1858
The Mission Union for the Evangelization of China, (in Pomerania)	"	1858

LIST OF MISSIONARIES CONNECTED WITH THE CHINA MISSION.

Name.	Arr'd	Retd.	Died.	Society.	Station.
Rev. Joshua Marshman,	1799		1837	Eng. Bap. Miss. Society,	Serampore.
Rev. Robert Morrison,	1807		1834	London Miss. Society,	Canton.
Rev. William Milne,	1813		1822	London Miss. Society,	Malacca.
Rev. W. H. Medhurst,	1817		1857	London Miss. Society,	Batavia and Shanghae.
Rev. John Slater,	1817	1823		London Miss. Society,	Batavia.
Rev. John Ince,	1818		1825	London Miss. Society,	Penang.
Rev. Samuel Milton,	1818	1825	1849	London Miss. Society,	Singapore.
Rev. Robert Fleming,	1820	1823		London Miss. Society,	Malacca.
Rev. James Humphreys,	1821	1830		London Miss. Society,	Malacca.
Rev. Daniel Collie,	1822		1828	London Miss. Society,	Malacca.
Rev. Samuel Kidd,	1824	1832		London Miss. Society,	Malacca.
Rev. John Smith,	1826	1829		London Miss. Society,	Singapore.
Rev. Jacob Tomlin,	1826	1836		London Miss. Society,	Singapore and Malacca.
Rev. Samuel Dyer,	1827		1843	London Miss. Society,	Penang and Singapore.
Rev. Charles Gutzlaff,	1827	1828	1851	Netherlands Society,	Macao and Hong Kong.
Mr. William Young,	1827			London Miss. Society,	Batavia and Amoy.
Rev. C. C. Bridgman,	1830			Am. B. C. F. Missions,	Canton and Shanghae.
Rev. David Abeel,	1831		1846	Am. B. C. F. Missions,	Amoy.
Rev. Herman Röttger,	1832	1846		Netherlands Society,	Rhio.
Rev. Ira Tracy,	1833	1841		Am. B. C. F. Missions,	Singapore.
S. W. Williams, LL.D.,	1833	1857		Am. B. C. F. Missions,	Macao and Canton.
Rev. John Evans,	1833		1841	London Miss. Society,	Malacca.
Rev. S. Johnson,	1833	1853		Am. B. C. F. Missions,	Bangkok and Fuh Chau.
Rev. S. Munson,	1833		1834	Am. B. C. F. Missions,	Sumatra.
Rev. Peter Parker, M.D.,	1834	1847		Am. B. C. F. Missions,	Canton.
Rev. Edwin Stevens,	1834		1837	Am. B. C. F. Missions,	Canton.
Rev. William Dean,	1834	1857		Am. Baptist Board,	Bangkok & Hong Kong.
Rev. H. Lockwood,	1835	1838		Am. Epis. Board,	Batavia.
Rev. F. R. Hanson,	1835	1837		Am. Epis. Board,	Batavia.
Rev. Evans Davies,	1835	1839		London Miss. Society,	Penang.
Rev. Samuel Wolfe,	1835		1837	London Miss. Society,	Singapore.
Rev. J. Lewis Shuck,	1835			Southern Baptist Conv.,	Macao and Shanghae.
Rev. Alanson Reed,	1835		1837	Am. Baptist Board,	Bangkok.
Rev. J. P. Dickinson,	1836	1840		Am. B. C. F. Missions,	Singapore.
Rev. I. J. Roberts,	1836			Roberts Fund Society,	Macao and Canton.
Rev. M. B. Hope, M.D.,	1836	1838		Am. B. C. F. Missions,	Singapore.
Stephen Tracy, M.D.,	1836	1839		Am. B. C. F. Missions,	Bangkok.
Rev. Elihu Doty,	1836			Am. B. C. F. Missions,	Borneo and Amoy.
Rev. Elbert Nevius,	1836	1843		Am. B. C. F. Missions,	Borneo.
Rt. Rev. W. J. Boone,	1837			Am. Epis. Board,	Batavia and Shanghae.
Mr. Edward B. Squire,	1838	1841		Church Miss. Soc. (Eng.),	Singapore and Macao.
Rev. Alex. Stronach,	1838			London Miss. Society,	Singapore and Amoy.
Rev. John Stronach,	1838			London Miss. Society,	Singapore and Amoy.
Rev. Robert W. Orr,	1838	1841		Am. Presbyterian Board,	Singapore.
Rev. J. A. Mitchell,	1838		1838	Am. Presbyterian Board,	Singapore.
Rev. Dyer Ball, M.D.,	1838			Am. B. C. F. Missions,	Singapore and Canton.
Rev. G. W. Wood,	1838	1840		Am. B. C. F. Missions,	Singapore.
Rev. W. J. Pohlman,	1838		1849	Am. B. C. F. Missions,	Borneo and Amoy.
Wm. Lockhart, M.R.C.S.,	1839			London Miss. Society,	Macao and Shanghae.
Rev. S. R. Brown,	1839	1846		Morrison Ed. Society,	Macao and Hong Kong.
Rev. Josiah Goddard,	1839		1854	Am. Baptist Board,	Bangkok and Ningpo.
Rev. N. S. Benham,	1839		1840	Am. B. C. F. Missions,	Bangkok.
Rev. L. B. Peet,	1839			Am. B. C. F. Missions,	Bangkok and Fuh Chau.
Wm. B. Diver, M.D.,	1839	1841		Am. B. C. F. Missions,	Macao.
Rev. James Legge,	1839			London Miss. Society,	Malacca and Hong Kong.
Rev. W. C. Milne,	1839	1854		London Miss. Society,	Macao and Shanghae.
Benjamin Hobson, M. B.,	1839			London Miss. Society,	Macao and Canton.
Rev. T. L. McBryde,	1840	1843		Am. Presbyterian Board,	Singapore and Amoy.
J. C. Hepburn, M. D.,	1841	1845		Am. Presbyterian Board,	Singapore and Amoy.
Rev. W. M. Lowrie.	1842		1847	Am. Presbyterian Board,	Ningpo.
W. H. Cumming, M.D.,	1842	1847		Self-supported,	Amoy.
D. J. Macgowan, M.D.,	1843			Am. Baptist Board,	Ningpo.
Rev. J. C. Bridgman,	1844		1850	Am. B. C. F. Missions,	Canton.

Name.	Arr'd	Retl.	Died.	Society.	Station.
Richard Cole (printer),	1844	1852		Am. Presbyterian Board,	Ningpo, Hong Kong.
D. B. McCartee, M.D.,	1844			Am. Presbyterian Board,	Ningpo.
Rev. R. Q. Way,	1844			Am. Presbyterian Board,	Ningpo.
Rev. T. T. Devan, M.D.,	1844	1847		Am. Baptist Board,	Hong Kong and Canton.
Rev. Wm. Gillespie,	1844	1850		London Miss. Society,	Hong Kong and Canton.
Rev. John Lloyd,	1844		1848	Am. Presbyterian Board,	Amoy.
Rev. A. P. Happer, M.D.,	1844			Am. Presbyterian Board,	Canton.
Rev. M. S. Culbertson,	1844			Am. Presbyterian Board,	Ningpo and Shanghae.
Rev. A. W. Loomis,	1844	1849		Am. Presbyterian Board,	Ningpo.
Rev. T. McClatchie,	1844	1858		Church Miss. Society,	Shanghae.
Rev. H. A. Brown,	1845	1847		Am. Presbyterian Board,	Amoy.
Rev. S. W. Bonney,	1845			Am. B. C. F. Missions,	Canton and Whampoa.
Rev. H. W Woods,	1845	1846		Am. Epis. Board,	Shanghae.
Rev. R. Graham,	1845	1847		Am. Epis. Board,	Shanghae.
Rev. T. H. Hudson,	1845			General Baptist, (Eng.),	Ningpo.
Rev. Wm. Jarrom,	1845	1850		General Baptist, (Eng.),	Ningpo.
Rev. Wm. Fairbrother,	1845	1846		London Miss. Society,	Shanghae.
Rev. E. W. Syle,	1845			Am. Epis. Board,	Shanghae and California.
Rev. Wm. A. Macy,	1846			Am. B. C. F. Missions,	Canton.
Rev. J. F. Cleland,	1846	1850		London Miss. Society,	Hong Kong and Canton.
Rev. E. N. Jenks,	1846	1848		Am. Baptist Board,	Bangkok.
Rev. S. C. Clopton,	1846		1847	Southern Baptist Conv.,	Canton.
Rev. George Pearcy,	1846	1854		Southern Baptist Conv.,	Canton and Shanghae.
Rev. Wm. Speer,	1846	1857		Am. Presbyterian Board,	Canton and California.
Rev. J. B. French,	1846		1858	Am. Presbyterian Board,	Canton.
Rev. J. W. Quarterman,	1846		1857	Am. Presbyterian Board,	Ningpo.
Rev. E. C. Lord,	1847			Am. Baptist Board,	Ningpo.
Rev. S. Carpenter,	1847			Seventh Day Baptist,	Shanghae.
Rev. N. Wardner,	1847	1857		Seventh Day Baptist,	Shanghae.
Rev. J. V. N. Talmage,	1847			Am. B. C. F. Missions,	Amoy.
Rev. M. C. White,	1847	1853		Am. Methodist Board,	Fuh Chau.
Rev. J. D. Collins,	1847		1852	Am. Methodist Board,	Fuh Chau.
Rev. F. C. Johnson,	1847	1849		Southern Baptist Conv.,	Canton.
Rev. W. Muirhead,	1847			London Miss. Society,	Shanghae.
Rev. B. Southwell,	1847		1849	London Miss. Society,	Shanghae.
A. Wylie (printer),	1847			London Miss Society,	Shanghae.
Rev. P. D. Spaulding,	1847		1849	Am. Episcopal Board,	Shanghae.
Rev. T. W. Toby,	1847	1850		Southern Baptist Conv.,	Shanghae.
Rev. M. T. Yates,	1847			Southern Baptist Conv.,	Shanghae.
H. J. Hirschberg, M.R.C.S.,	1847			London Miss. Society,	Hong Kong and Amoy.
Rev. T. Hamberg,	1847		1854	Basle Miss. Society,	Hong Kong.
Rev. R. Lechler,	1847			Basle Miss. Society,	Hong Kong and Pu-kak.
Rev. W. Köster,	1847		1847	Rhenish Miss. Society,	Hong Kong.
Rev. F. Genaehr,	1848			Rhenish Miss. Society,	Si-hiang.
Rev. J. W. Johnson,	1848			Am. Baptist Board,	Hong Kong.
Rev. R. S Maclay,	1848			Am. Methodist Board,	Fuh Chau.
Rev H. Hickok,	1848	1849		Am. Methodist Board,	Fuh Chau.
Rev. S. Cummings,	1848		1856	Am. B. C. F. Missions,	Fuh Chau.
Rev. C. C. Baldwin,	1848			Am. B. C. F. Missions,	Fuh Chau.
Rev. W. L. Richards,	1848		1851	Am. B. C. F. Missions,	Fuh Chau.
J. Sexton James, M.D.,	1848		1848	Southern Baptist Conv.,	Shanghae.
Rev. Wm. Farmer,	1848		1850	Church Miss. Society,	Shanghae.
Rev. R. H. Cobbold,	1848			Church Miss. Society,	Ningpo.
Rev. W. A. Russell,	1848			Church Miss. Society,	Ningpo.
Rev. T. Gilfillan,	1848	1852		London Miss. Society,	Canton and Amoy.
Rev. Joseph Edkins,	1848			London Miss. Society,	Shanghae.
Rev. Wm. C. Burns,	1848			Presbyterian Miss. (Eng.)	Hong Kong and Amoy.
Rev. W. Lobscheid,	1848	1857		Rhenish Miss. Society,	Hong Kong.
James Hyslop, M.B.	1848	1851		London Miss. Society,	Amoy.
Rev. Charles Taylor, M.D.,	1848	1852		Methodist Church, South,	Shanghae.
Rev. B Jenkins,	1848			Methodist Church, South,	Shanghae.
Rev. H. V. Rankin,	1849			Am. Presbyterian Board,	Ningpo.
Rev. J. K. Wight,	1849	1857		Am. Presbyterian Board,	Ningpo and Shanghae.
Rev. B. W. Whilden,	1849	1854		Southern Baptist Conv..	Canton.
Mr. M. S. Coulter (printer),	1849		1852	Am. Presbyterian Board,	Ningpo.

Name.	Arr'd.	Retd.	Died.	Society.	Station.
Rev. A. Elquist,	1849	1852		Swedish Miss. Society,	Fuh Chau.
Rev. Carl J. Fast,	1849		1850	Swedish Miss. Society,	Fuh Chau.
Rev. J. Hobson,	1849	1851		Church Miss. Society,	Shanghae.
Jas H. Young, M.D.,	1850		1854	Presbyterian ch., (Eng.),	Amoy.
Rev. F. F. Gough,	1850			Church Miss. Society,	Ningpo.
Rev. W. Welton, M.R.C.S.,	1850		1858	Church Miss. Society,	Fuh Chau.
Rev. R. D. Jackson,	1850	1853		Church Miss. Society,	Fuh Chau and Ningpo.
Rev. E. T. R. Moncrieff,	1850	1850	1857	Church Miss. Society,	Hong Kong.*
Rev. J. Doolittle,	1850			Am. B. C. F. Missions,	Fuh Chau.
Rev. S. N. Martin,	1850			Am. Presbyterian Board,	Ningpo.
Rev. W. A. P. Martin,	1850			Am. Presbyterian Board,	Ningpo.
Rev. R. Kröne,	1850			Rhenish Miss. Society,	Hong Kong.
Rev. Carl Vogel,	1850	1852		Cassel Miss. Society,	Hong Kong.
Rev. Wm. Ashmore,	1851			Am. Baptist Board,	Bangkok & Hong Kong.
Rev. James Colder,	1851	1854		Am. Methodist Board,	Fuh Chau.
Rev. I. W. Wiley, M.D.,	1851	1854		Am. Methodist Board,	Fuh Chau.
Rev. George Piercy,	1851			English Wesleyan Soc.,	Hong Kong and Canton.
Rev. R. Neumann,	1851	1854		Berlin Miss. Society,	Hong Kong.
Rev. J. Von Gennap,	1851	1852		Self-sustained.	Hong Kong and Batavia.
Rev. C. Keith,	1851			Am. Episcopal Board,	Shanghae.
Rev. R. Nelson,	1851			Am. Episcopal Board,	Shanghae.
Mr. J. T. Points,	1851	1856		Am. Episcopal Board,	Shanghae.
Rev. T. P. Crawford,	1852			Southern Baptist Conv.,	Shanghae.
Geo. W. Burton, M.D.,	1852			Southern Baptist Conv.,	Shanghae.
Rev. D. Vrooman,	1852			Am. B. C. F. Missions,	Canton.
Rev. J. Chalmers,	1852			London Miss. Society,	Hong Kong.
Rev. J. Byers,	1852		1852	Am. Presbyterian Board,	Shanghae.
Rev. P. Winnes,	1852			Basle Miss. Society,	Hong Kong.
Rev. W. Cunnyngham,	1852			Methodist ch., South,	Shanghae.
Rev. F. H. Brewster,	1853		1853	Am. B. C. F. Missions,	Canton.
Rev. A. B. Cabaniss,	1853			Southern Baptist Conv.,	Shanghae.
Rev. W. R. Beach,	1853	1856		English Wesleyan Soc.,	Canton.
Rev. Josiah Cox,	1853			English Wesleyan Soc.,	Canton.
Rev. Charles Hartwell,	1853			Am. B. C. F. Missions,	Fuh Chau.
Rev. J. S. Burdon,	1853			Church Miss. Society,	Shanghae.
Rev. H. Reeve,	1853	1857		Church Miss. Society,	Shanghae.
Rev. Jas. Johnston,	1853	1857		Presbyterian ch., (Eng.),	Amoy.
Rev. J. L. Nevius,	1854			Am. Presbyterian Board,	Ningpo.
Rev. C. F. Preston,	1854			Am. Presbyterian Board,	Canton.
J. G. Kerr, M.D.,	1854			Am. Presbyterian Board,	Canton.
Rev. M. J. Knowlton,	1854			Am. Baptist Board,	Ningpo.
Rev. A. Taylor,	1854	1855		Chinese Evang. Society,	Hong Kong.
Rev. H. Blodget,	1854			Am. B. C. F. Missions,	Shanghae.
Rev. W. Aitchison,	1854			Am. B. C. F. Missions,	Shanghae.
Rev. C. W. Gaillard,	1854			Southern Baptist Conv.,	Canton.
Rev. R. Lowrie,	1854			Am. Presbyterian Board,	Shanghae.
Rev C. Kelly, M.D.,	1854			Methodist ch., South,	Shanghae.
Rev. J. S. Belton,	1854		1856	Methodist ch., South,	Shanghae.
Rev. J. W. Lambeth	1854			Methodist ch., South.	Shanghae.
Mr. J. H. Taylor,	1854			Chinese Evang. Society,	Ningpo.
W. Parker, M.B.,	1854			Chinese Evang. Society,	Ningpo.
Rev. R. Telford,	1854			Am. Baptist Board,	Bangkok.
Rev. H. Z. Klockers,	1855	1858		Netherlands Society,	Shanghae.
Rev. A. Hanspach,	1855			Berlin Miss. Society,	Hong Kong.
H. Göcking, M.D.,	1855			Berlin Miss. Society,	Hong Kong.
Rev. F. McCaw,	1855		1857	Church Miss. Society,	Fuh Chau.
Rev. M. Fearnly,	1855			Church Miss. Society,	Fuh Chau.
Rev. S. Hutton,	1855			English Wesleyan Soc.,	Canton.
Rev. J. Preston,	1855			English Wesleyan Soc.,	Canton.
Rev. S. J. Smith,	1855			English Wesleyan Soc.,	Canton.
Rev. E. Wentworth,	1855			Am. Methodist Board,	Fuh Chau.
Rev. Otis Gibson,	1855			Am. Methodist Board,	Fuh Chau.
M. W. Fish, M.D.,	1855	1856		Am. Episcopal Board,	Shanghae.
Rev. Griffeth John,	1855			London Miss. Society,	Shanghae.
Rev. A. Williamson,	1855			London Miss. Society,	Shanghae.

* Massacred at Cawnpore.

Name.	Arr'd.	Retl.	Died.	Society.	Station.
Rev. C. Douglas,	1856			Presbyterian ch., (Eng.),	Amoy.
Rev. J. S. Joralmon,	1856			Reformed Dutch ch., U.S.,	Amoy.
Rev. W. K. Lea,	1856			London Miss. Society,	Amoy.
Mr. John Jones,	1856			Chinese Evang. Society,	Ningpo.
Rev. R. H. Graves,	1856			Southern Baptist Conv.,	Canton.
Rev. J. Liggins,	1856			Am. Episcopal Board,	Shanghae.
Rev. C. M. Williams,	1856			Am. Episcopal Board,	Shanghae.
Rev. E. B. Inslee,	1856			Am. Presbyterian Board,	Ningpo.
Rev. W. Louis,	1856			Rhenish Miss. Society,	Hong Kong.
Rev. D. Sandeman,	1856		1858	Presbyterian ch., (Eng.),	Amoy.
Rev. C. J. Hall,	1857			Chinese Evang. Society,	Ningpo.
—— Pruin, M.D.,	1857			Chinese Evang. Society,	Penang.
Rev. C. R. Mills,	1857			Am. Presbyterian Board,	Shanghae.
Rev. S. R. Gayley,	1857			Am. Presbyterian Board,	Shanghae.
Mr. L. J. Ladendorf,	1857			Berlin Miss. Society,	Hong Kong.
Rev. Geo. Smith,	1857			Presbyterian ch., (Eng.),	Amoy.
Rev. G. E. Moule,	1858			Church Miss. Society,	Ningpo.
Rev. W. H. Collins, M.D.,	1858			Church Miss. Society,	Shanghae.
Rev. Alex. Grant,	1858			Presbyterian ch., (Eng.),	Amoy.
Rev. H. E. F. Voegler,	1858			Pomeranian Miss. Soc.,	Shanghae.
Mr. E. Gamble,	1858			Am. Presbyterian Board,	Ningpo.

Of the persons named in this list, the Messrs. Tracy, Stronach, and Martin, are brothers. Mr. Milne and his twin-brother are the sons of Dr. Milne. The persons in the employ of the London Missionary Society are Congregationalists; and those in the employ of the American Board are Congregationalists or Presbyterians, except those sent to Amoy, who belong to the Reformed Dutch Church, and have been in the employ of the Board of Foreign Missions in the Reformed Dutch Church since 1858. The German missionaries, and others from the continent, are Lutheran. Messrs. Munson, Lowrie, and Fast, met a violent death; Messrs. Pohlman, Benham, James, and Spaulding were drowned; Messrs. Ince, Collie, Wolfe, Richards, Farmer, Byers, and French, together with several ladies connected with the mission, viz., Mrs. Jenks, Mrs. Ashmore, Mrs. Stronach, Mrs. Hobson, and Mrs. Jenkins, died at sea. Mrs. James was drowned with her husband. In connection with the China mission, about forty missionaries have lost their wives, and several of them have each lost two.

Of those who have been connected with the China mission twenty years and upward, are Messrs. Marshman, Morrison, Medhurst, S. Johnson, Bridgman, Williams, Shuck, Hobson, Legge, Peet, Boone, Lockhart, Stronach, Doty, Roberts, Ball, and Dean. In the preceding list, we aim to include the names of all the missionaries who have been connected with the China mission, though some of them have not been stationed in China proper. Dr. Marshman, for instance, was located in Serampore, but engaged in translating the Scriptures into Chinese. Others were stationed at Penang, Batavia, etc.

LIST OF MISSIONARIES' WIVES WHO HAVE DIED IN CONNECTION WITH THE CHINA MISSION, TOGETHER WITH THE PLACE AND DATE OF THEIR DECEASE.

NAME.	DATE.	PLACE.
Mrs. Morrison	1821	Macao.
Mrs. Milne	1819	Malacca.
Mrs. Ince	1822	Penang.
Mrs. Humphreys	1826	
Mrs. Gutzlaff, (first)	1831	Bangkok.
Mrs. Gutzlaff, (second)	1849	Singapore.
Mrs. W. Young	1857	Australia.
Mrs. S. Johnson, (first)	1839	Philadelphia.
Mrs. S. Johnson, (second)	1841	Bangkok.
Mrs. Dean, (first)	1835	Singapore.
Mrs. Dean, (second)	1843	Hong Kong.
Mrs. Lockwood	1837	Batavia.
Mrs. Shuck, (first)	1844	Hong Kong.
Mrs. Shuck, (second)		Shanghae.
Mrs. Doty, (first)	1845	Amoy.
Mrs. Doty, (second)	1858	Amoy.
Mrs. Boone	1842	Amoy.
Mrs. J. Stronach	1846	At sea.
Mrs. Ball	1843	Hong Kong.
Mrs. Wood	1838	Singapore.
Mrs. Pohlman	1845	Amoy.
Mrs. Goddard	1857	Providence.
Mrs. Peet.	1856	Fuh Chau.
Mrs. Legge	1852	Hong Kong.
Mrs. Hobson	1845	At sea.
Mrs. Devan	1846	Canton.
Mrs. Jarrom	1845	Ningpo.
Mrs. Fairbrother	1845	Shanghae.
Mrs. Jenks	1848	At sea.
Mrs. Speer	1847	Macao.
Mrs. Lord	1848	United States.
Mrs. White	1848	Fuh Chau.
Mrs. Wylie	1850	Shanghae.
Mrs. Lechler	1854	Hong Kong.
Mrs. J. W. Johnson	1848	Hong Kong.
Mrs. James	1848	Hong Kong.

Name.	Date.		Place.
Mrs. Lobscheid	1854		Hong Kong.
Mrs. Jenkins	....		At sea.
Mrs. Whilden	1751		Canton.
Mrs. J. H. Young	1853		Scotland.
Mrs. Doolittle	1856		Fuh Chau.
Mrs. Ashmore	1858		At sea.
Mrs. Wiley	1858		Fuh Chau.
Mrs. Vrooman	1854		Macao.
Mrs. Burdon (first)	1854		Shanghae.
Mrs. Burdon (second)	1858		Shanghae.
Mrs. Kerr	1855		Macao.
Mrs. Klockers	1855		Shanghae.
Mrs. McCaw	1855		Fuh Chau.
Mrs. Wentworth	1855		Fuh Chau.
Mrs. Fish	1857		Shanghae.

Of these honorable women, some had a brief sojourn in the field of missionary toil. Like David, they had it in their heart to build a house unto the Lord, and gladly gave their most precious things to the object. They had consecrated themselves and given up cherished home enjoyments, and offered life, and the full heart of woman's love upon the altar—and God accepted the sacrifice, without the service. Others lived for years of devoted and successful work for Christ and the Chinese. In the formation and superintendency of schools they performed an important part—in writing and circulating tracts they testified their zeal—in kind looks and Christian words, and deeds of charity to their degraded sisters of the earth, they proved their strong desire for their elevation and happiness—and in their own household, woman's great mission, they proved themselves ministering angels to cheer their husbands in their toil, to care for them in sickness, and to cure them of discouragement, when exhausting labors depress, and the wasting climate unnerves the man, and the perverseness of the heathen perplexes the mind.

These all having obtained a good report through faith,

secured not the promises regarding the fuller openings of the empire for Christian effort, but having seen them, embraced them, and while they confessed that they were strangers and pilgrims on the earth, labored to usher in the promised enlargement of Zion. They lived not to witness the full realization of their hopes here, God having reserved for them some better thing in heaven.

The cause of this long list of mortality in the wives of missionaries connected with the China mission, can not be found in any peculiar insalubrity of climate in China, where the people enjoy good health and reach often a good old age, as we might expect they would, located in all the varieties of temperature to be found in the United States between 20° and 40° north latitude, and in a country varied by some of the largest rivers and mountains, and the finest lakes and valleys to be found in the world. There is also a much smaller percentage of mortality among missionaries than among their wives, showing that the climate is not peculiarly hostile to foreigners. We must therefore seek for the cause in some other quarter, and after years of study and a personal observation of the practical working of this matter in various stations in the East, the writer is of opinion that the cause is chargeable to that public sentiment which expects of a missionary's wife more than it is possible for her to perform. When a pastor's wife in this country, under the invigorating influences of her native climate, in the use of her native language, and surrounded by the usages and appliances of life with which she has been familiar from childhood, shall have attended to the duties of her household, sympathised with and encouraged her hus-

band in his work, given a kind word of counsel and encouragement to the female members of his flock, and superintended the religious meetings and social gatherings peculiarly belonging to her own sex; it is not reasonably expected that she will superadd to all these the work of learning the German language, and teaching a school of German children, or writing and distributing tracts in the German language! Still this would be comparatively a light task to that imposed by the common expectations of the churches upon the wives of their missionaries among the heathen.

It is very generally supposed that these women, related to other women in all the common characteristics of humanity, are to go to India, Siam, or China, and, in a foreign climate, with foreign customs and a foreign language, to do that which no one would ever think of attempting in the land of their nativity and the language of their childhood. This sentiment has perhaps grown out of the fact that in some peculiar circumstances, individuals, without the care of children in their own family, have been able to superintend a school of children gathered from the families of the natives, and in other departments of missionary work have been enabled to perform wonders; but these are exceptions, and not the general rule. Individual women in this country, and perhaps the wives of pastors, may have in some instances edited a public journal, presided over a boarding-school, or published books, but no one would think of making these the standard to be aimed at by all the pastors' wives in the land. It may be a damper to the zeal of some youthful female aspirant for foreign service,

prompted by the love of Christ to do good to the heathen, to think that her high mission is to be dwarfed down to the humble employment of mending stockings, sewing on shirt-buttons, feeding her children, cheering her husband, sympathizing in his work, and rendering her home the happy retreat for the care-worn missionary as he returns from his daily toils and preaching tours among the heathen. If she thinks this is not appropriate missionary work, an enlightened Christianity may pronounce it the appropriate work of a MISSIONARY'S WIFE; and the woman who performs that work well, performs the work of no mean mission. Still there is in China appropriate work for single female laborers.

There have been in all two hundred and fourteen men who have labored in the China mission, in connection with the Protestant churches of Europe and America. Of these, twenty-eight were physicians, of whom eleven were also clergymen; five were printers; one hundred and fifty-four were married men, of whom nineteen married the second time, and four were married the third time.

Some of these men landed among the heathen to lay down their lives where they expected to labor; others lived ten, twenty, thirty, and one reached forty years of service. The total amount of labor gives an average of a little more than seven years to each.

When we think of this small number of men, equal only to the number of the two hundred and fourteen radicals in their language, and the time of each amounting, on an average, to a single week of years, and contrast with this the entire Bible translated, commentaries on the Scriptures written, grammars and dictionaries of

the language prepared, tracts printed, converts made, churches formed, native preachers employed, Christian schools organized, and an impression made upon the multitudes of the Chinese, the doctrines of the gospel recognized by the people and tolerated by the government, the barriers broken down and the empire opened to Christian enterprise—we may well exclaim, "What hath God wrought!" Surely it has not been by might nor by power, but by the Spirit of the Lord, and in the progress of the work we discover the footprints of Jehovah as plainly as in the work of creation or the teachings of inspiration.

Again, when we look at this handful of men in connection with the *four hundred millions* of the Chinese whom they would evangelize, we are reminded of the five barley loaves and the two small fishes, and in the language of inspiration may ask, "But what are these among so many?"

The difficulties of giving the gospel to the Chinese are found in their ignorance, superstition and opposition to all that is moral and pure, and just and unselfish. They hold on to their idols with an easy hand, but they cling to their sins with all their heart. They are ignorant of the technicalities of Christianity and even of the common terms by which its first principles are expressed. Their language must needs be used with new significations to express the ideas of faith, repentance and godliness. Their social habits and civil institutions are all opposed to the introduction of Christianity among them. Their language—its difficult pronunciation, intonation, aspirates and gutturals, its numerous symbols, slow process of

writing, severe tax to the memory, ambiguous construction, all combine to render it a work of protracted toil, and a serious obstacle to usefulness.

But it matters not though the obstacles were multiplied a thousand fold, and increased to a still more formidable magnitude—though the first impression upon the empire of idolatry had not been made—though the first convert had not been redeemed, and the first Chinese had not been transformed by the power of the gospel—the pledge is sure, for the promise is divine, and the travail of Christ and the triumph of the cross are just as certain in China, as if we could already see the empire Christianized, and churches reared and Christian institutions established, and the chaotic masses of heathenism moulded into social order, domestic happiness and personal morality and holiness. Jehovah Jesus is there to see the travail of his soul and be *satisfied*—and no mean results will satisfy HIM for his agony, and blood, and work.

But the first impression has been made in China—the tree whose leaves are for the healing of the nations has already been planted there, and that tree has *roots*, and those roots are fastened to the Rock of ages, and it matters not how withering the drought or how sweeping the storm, it stands by the power of Jehovah and is moistened by the river of God. Though what has been accomplished be now undone—the language unlearned, the Bible untranslated, the schools disbanded and the converts all be sent back to the darkness of paganism, it would take not one iota from the prospects of ultimate success, nor lessen in the least our duty to obey the divine command to give them the gospel. God employs the

instrumentality of his people but he does not measure results by their efficiency. He has thus far in the progress of the China mission given us proof of the divinity of the work by connecting such large results with such limited labors, thus proving that the excellency of the power is of God and not of men. Still our agency is indispensable to the salvation of the heathen, for he has informed us that there is no other name given under heaven nor among men, but the name of Jesus, whereby they must be saved—and even by him, they are not saved except by faith, AND FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD,—AND HOW SHALL THEY HEAR WITHOUT A PREACHER? With deference be it stated, that even Jehovah can not save the heathen except the gospel of Christ be preached to them—since he has made that a part of his plan, laid far back beyond the stretch of our utmost thought—and his plan is unalterable, for he is of one mind and who can turn him? To save the heathen otherwise than by faith in Jesus Christ would require a reconstruction of the whole plan of salvation. The foundation stone of the whole superstructure of redemption must needs be relaid—the proffer of pardon would require a modification—the promise of heaven come on new and other conditions than those presented in the gospel.

But it is written, that by one offering he hath perfected for ever them that are sanctified—and there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. That the heathen are sinners is proved by their own creed and conduct—their smoking incense and

bleeding victims prove their sense of sin by the attempted sacrifice,—they are condemned by their own laws and their own religion. They are all liars by practice and idolaters by profession, and the book of truth declares that idolaters and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death. Then unless the plan of salvation be reconstructed, the heathen must hear the gospel and believe it—or they are doomed, beyond the possibility of escape. This throws the responsibility of the world's salvation upon every one indulging the hope of heaven, with a tremendous pressure. Who will dare to meet the consequences of a neglect of duty under such circumstances? On the other hand there are glorious achievements for the Christian. The man who ever bore a musket in the defense of our country's liberty, wears the honor in his life time, and then transmits it to his posterity—but what is this, or what the honors of the father of our country, compared with the honor of bearing a part in liberating the world from the endless servitude of sin?—And who will be willing to meet the awards of the final day, and witness the full conquests of the cross, and then and there confess that he took no part in the battle?

But while God has formed the plan and opened the way, and pledged his power and the honor of his great name for the sure results and certain triumphs of the enterprise—it is ours to teach the nations and preach the gospel to the world—and China constitutes no small part of the world. A single province in that empire contains more inhabitants than the entire United States. Kiang-

su, one of the eighteen provinces, through which the Yantsze Kiang and Yellow rivers empty into the Yellow sea, contains *thirty-seven millions and eight hundred and forty-three thousand* inhabitants, while the last census gives to the entire United States but about two thirds of that number.

To these millions we are commanded to preach the gospel. The command is personal and the work specific. There is no mistaking the meaning of the command nor the authority whence it emanates, nor our personal interest and obligation in its execution. To do this, some of us may have to go in person, some may need to send their sons or daughters, their brothers or sisters, while those of us who remain at home have to furnish the means of getting them across the wide waters, and of buying their rice, while they learn the language and teach the people, and translate and print the Bible for the heathen in our behalf. Yes, for us, for it is our work, and if they go in our behalf, common honesty and the whole of Christianity teach that it is our duty to sympathise with them, pray for them, support them, and remain very much their debtors after all, as we are also debtors to the Gentiles and barbarians, to say nothing of our debt to God's grace. If we can not meet this debt otherwise, there remains a command on record, "*Sell that ye have and give alms.*"

This command is often read, and has doubtless some significancy, or the Master would not have taken the trouble to give it. It is recorded in immediate connection with the cheering promise, which we all love to repeat—"Fear not, little flock, for it is your Father's good

pleasure to give you the kingdom." This is very much the order of the book of inspiration, namely, to couple a command with a promise, and we know not where the authority is found for divorcing what God hath joined together. It would not be strange if those who cleave to the promises and exclude the precepts from their creed should find in the end the promises to Ephraim to constitute their only portion.

God grant that those of us who bear the Christian's name may understand the Christian's duty, perform the Christian's work, and share in the Christian's reward.

BIOGRAPHICAL SKETCHES.

ABEEL.

Rev. David Abeel was born at New Brunswick, New Jersey, June 12, 1804. His family was originally from Amsterdam, Holland, and its members are now widely scattered over the United States. His father was an officer in the navy during the Revolution, and was so distinguished for his bravery in several actions as to receive the special thanks of Congress. His mother, Jane Hassert, was a lady possessed of deep piety, great benevolence of character, and gentleness of spirit. Their son was in his youth characterized by great vivacity of spirit, a depth of generous feeling, a high sense of worldly honor, and a remarkable devotion to friends and friendships. At the age of fifteen he sought admission into the Military Academy at West Point, but withdrew his application on account of the large number who had previously applied, and turned his attention to the study of medicine for about a year.

At this time, when about seventeen years of age, his mind was seriously arrested by religious truth. In those hours of anxious inquiry, he resorted for instruction to the venerable Dr. Livingston; and after a long season of distress and darkness, hope dawned upon his soul, and

those traits of Christian character began to be developed which marked his whole subsequent life. He took a high position in regard to duty and self-consecration to God and the welfare of men, which he well maintained to the end; and, after due consideration, devoted himself to the work of the ministry. Accordingly, in 1823, he entered the Theological Seminary at New Brunswick, and completed his course there in 1826. On the 20th of the same month he was licensed to preach, and during the next month received his commission as pastor in Athens, Greene county, New York, where he continued two years and a half, laboring, in season and out of season, with considerable success.

One extract, given from a journal kept during this period, refers to labors so abundant, in preaching, visiting, and praying with the people of his flock, that we are not surprised to learn that at the close of the first two years he was obliged to seek health by rest and change of scene.

In November, 1828, he sailed for St. John's, one of the Danish West Indian islands, to recruit his energies, and with the expectation of preaching as he found opportunity. The people there had enjoyed no regular preaching for thirty-six years, but the government prohibited him exercising his sacred calling, and, after holding services for two months, he was forbid to continue the meetings, though his hearers were more anxious than ever to listen to him. He, therefore, returned to New York, in August, 1829, and soon after a proposition was made to him to go to China as chaplain of the Seamen's Friend Society, to labor for seamen frequenting the ports of

Canton, with the understanding that, after one year, he was to enter the service of the American Board of Foreign Missions, for the purpose of exploring the islands and countries in eastern Asia, to ascertain the best positions for mission stations. He sailed for Canton, October 14, 1829, in the ship Roman, in company with Rev. E. C. Bridgman, and reached his field of labor February 25, 1830, where he and his associate were cordially welcomed by Dr. Morrison. His first impressions of the heathen are thus given:

"Pitiable, miserable beings! I can scarcely reconcile the idea to my mind that the persons whom I daily see are the pagans of whom I have thought and read and heard so much, and for whom I have joined God's people in so many petitions. Bone of our bone, and flesh of our flesh, with features, actions, intellect, feelings like our own—so similar that they remind me of Christian friends whom they resemble—and yet in gross darkness; having no God and without a knowledge of the blessed Redeemer, though under the same necessity of knowledge with Christians; bound to the same eternal destiny, with no other season of preparation than the present; withering under the same infirmities and daily dropping into the grave; my heart melts with tenderness at the thought of them."

He gave himself to his work, preaching to seamen and studying the Chinese language, with the idea of giving his life to labors for the heathen, according to his original plan. He visited Batavia, where he was greatly aided by the Rev. Dr. Medhurst, in his inquiries concerning the wants of the Chinese and Malays in that

region. From Java, he proceeded to Singapore, in June, 1831, where he met the Rev. Mr. Tomlin about leaving for Siam. They sailed together in an Arab ship for Bangkok, where they landed on the 2d of July. Mr. Gutzlaff had been there before them on a visit, but had left for China. They remained at Bangkok from July till January, distributing tracts and exploring the place for a missionary station. They left a favorable impression upon the minds of the people, of their benevolent intentions, and carried away with them the conviction that Bangkok offered one of the most favorable positions for a mission station in that region. It was reserved for Rev. J. Taylor Jones to establish the mission there, by being the first missionary who was located in that city as his field of labor. He removed his family from Burmah to Bangkok in 1833, and there he translated the sacred Scriptures for the Siamese, there he labored faithfully to plant Christian institutions, there he was a living epistle of Christ, known and read of all men—and there, after twenty years of patient, efficient service for Christ and the salvation of the heathen, he died in 1851. In that city also, was first planted the Baptist mission to the Chinese, and there the first Chinese church was organized in 1835, under the pastoral care of Rev. W. Dean, and thence, some of its members and its pastor, together with some newly baptized converts, formed the Tie Chú church of Hong Kong, in May, 1843. The Chinese of Bangkok form a large part of the population of that capital city, and at that time were more accessible than their countrymen in the empire. Mr. Abeel had his sympathies much enlisted in behalf of the inhabi-

tants of that city, where, upon the princes and the people, his influence was, as it was everywhere, of the most salutary character. He mourned his want of health to continue there his evangelical labors. On his return to Singapore, he was invited to supply the place of the English chaplain, the Rev. Mr. Burn, who was then ill, and who soon after died. While at Singapore, Mr. Abeel supplied the pulpit with great acceptance to the people, and some of the prominent men of the British community on the island, owe their conversion to Christ to his ministerial labors. While there, he published a tract addressed "To the Bachelors of India, by a Bachelor," in which are set forth with great candor and kindness, the social habits of young men from western nations residing in the East. A brief extract from that pamphlet will indicate its charaacter:

"We know the assimilation of mind to the objects of its daily contemplation, and especially where these objects are regarded with the least complacency. When passion gains a triumphant ascendency over the dictates of reason, the influence of refinement, the restraints of relationship, and the voice of conscience—then farewell to all that ennobles and moralizes the soul.

"How many have landed on these shores with principles of honor and purity which spurned the thought of such a base and immoral alliance. How soon, alas! have these very persons become familiarized with every cause of previous disgust, and so completely infatuated and lost to virtue, as to smile at the delicacy of the conscientious new-comer, and even condemn his *ultra* scrupulosity. But this is not all. The gangrene has infected the whole

soul, and every thing that can arrest its progress is carefully avoided. The very crime becomes an argument for a separation from every scene and object designed to benefit the heart. Oh! it is a downward course, and the heart of many a fond parent would bleed if they could follow the object of their hopes and prayers to this demoralizing region. Though they may have sighed at the cause of the evil, they little suspect its extent, and its deplorable influence upon the heart and life."

Failing health compelled him to leave India for a season, and in May, 1833, he embarked at Singapore for England, where he labored to awaken a still greater interest in the work of missions. He also visited the continent for the same purpose, and labored in Holland to induce the churches there to coöperate with the Reformed Dutch Church in America in the cause of eastern missions.

In September, 1834, Mr. Abeel reached New York, and remained in the United States about four years, exerting a very happy influence in behalf of missions. During that time, he published a volume containing a journal of his residence in China, and the neighboring countries. From this volume we make a brief extract in reference to the city of Canton. He says:

"The city stands upon the north bank of the Choo-Kiang, or Pearl river, nearly eighty miles from the sea. Its site is almost a perfect level. It is bounded on the north by a range of naked, uninteresting hills. Including the river and neighborhood, the population has been estimated at from a million to fifteen hundred thousand. The city itself is surrounded by walls, within which the

stranger is not allowed to enter; the suburbs, or unwalled town, probably of equal extent and populousness, is accessible to foreigners. There is nothing in the locality of the place, the arrangement of its streets, or the style of its buildings, calculated to call forth the admiration of the visitor. The scene, it is true, affords abundant interest to the stranger; but it is the exclusive interest of novelty, and soon leaves the mind without an agreeable recollection. The houses are generally low, narrow, and exceedingly compact. Some of the factories (warehouses), especially those occupied by the tea merchants, are immensely spacious, and contain a vast number of compartments, but you are obliged to enter them before you can determine their locality, as there is nothing in external appearance to distingush them from the dense mass of buildings with which they are environed. The width of the streets varies from about fifteen to three feet, measuring from house to house, and the medium proportion of the streets of the city would probably not exceed eight feet. In passing through even the business districts I have frequently extended my arms and reached the opposite houses. The principal streets are occupied by merchants and mechanics, and their shops are so constructed as to open in front and expose their contents to the observation of the passenger. Boards, with large painted or gilded characters intended as signs, are placed before each door, and facing the direction of the street, constitute its most ornamental objects. The natives of Canton can furnish you with the names of more than six hundred streets in the city. These are principally short and crooked, though some

of them extend to a great length. They are flagged with stone, chiefly granite.

"Trades are generally found in close vicinity. The different classes of mechanics bind themselves to certain conventional regulations, and each party has a public hall of meeting, for consultation, feasting, and dramatic amusements. In the city, seventeen thousand persons are employed in weaving silk; fifty thousand in the manufacture of cloth; four thousand in making shoes. The number of licensed barbers is between seven and eight thousand, and two thousand persons obtain a livelihood by the practice of medicine; and yet, it is thought by a writer in the Chinese Repository, that this large number includes not a fourth part of the mechanics and quacks of Canton.

"Notwithstanding the limited space between the houses, the passage-way of the streets is in many places still more straitened by the stands of butchers, fishmongers, fruiterers, hucksters, mechanics, quacks, and often by jugglers, story-tellers, and gamblers and their attendants. As the articles exposed for sale in the streets are chiefly adapted to the necessities of the day, the extreme to which the principle of accommodation is carried furnishes a criterion of the pecuniary circumstances of the people. Poultry and fish are dissected into very minute portions. A quarter of a fowl, the head and neck, and frequently the entrails alone, are all to which their ability extends. This, of course, is the *luxury*, and designed merely to give a relish to their ordinary and less extravagant fare. Vegetables, from their cheapness, are so indispensable to the daily support of the community, that

they are exposed for sale in the streets in the greatest profusion. But the display of the teas in the shops is the most amusing. The Chinese, as is known, generally drink the black teas. These are sold, not simply according to their qualities, but according to the strength which remains after their virtues have been partially, and sometimes principally extracted by less indigent purchasers.

"Besides the vigilance and skill required in navigating these streets, so narrowed and obstructed by the numerous articles referred to, it is necessary to comfort and cleanliness to catch the warnings and watch the motions of the porters, who carry all movable bodies upon their shoulders, and who constitute no inconsiderable portion of the moving multitude. Their burden is suspended either to the end or center of bamboos, according to its separability and weight; and transferred, however bulky and ponderous, to any distance with much dispatch. Such is the number of these laborers, that their voices are constantly ringing in our ears; and such is the throng that oppose them, that their progress depends almost as much on their lungs as their legs.

"One class, called by the Chinese, 'horses without tails,' address you in a more authoritative tone. These are the bearers of men of wealth and distinction, who generally appear abroad in sedan chairs, and often take up so much of the small streets with their vehicles as to leave but a dangerous space between them and the houses.

"The occupations of the tradesmen are varied. Meat, fish, vegetables, fruits, drugs, manufactures, every thing saleable, is brought to this general market. A number

convey their portable kitchens hither, and prepare such dishes as suit the palates and purses of the promiscuous concourse. Others plant their barber's shop, or its necessary apparatus, in a convenient place, and spend their leisure hours in lolling about, and conversation. When the crowd presses too closely upon any of these exhibitors, they have the most ludicrous and effective mode of enlarging the circle. With imperturbable gravity they draw from their pockets a cord with a bullet attached to the end, and then closing their eyes, to exclude partiality, they whirl it around over their heads, gradually letting out the cord and increasing the rapidity, until it comes whizzing before the faces of the intruders, and drives them back to the required distance.

"In surveying this mass of accountable beings there are many points of great interest to attract the eye of Christian compassion and benevolence. Independently of the atheistic and hopeless condition of all the heathen, there are facts of importance peculiar to this daily throng. Great numbers of them can read, and are attracted by every publication that meets their eyes. It is customary to paste up advertisements in the most public places of the squares and the streets, and the groups gathered around them show their eagerness to catch at every piece of information. Many of these handbills set forth the pretensions of quacks, and are often of such an immoral character as proves that God has given the people up to vile affections. What a place for the operations of the press sacred to the cause of the Redeemer."

From a missionary sermon preached by Mr. Abeel, on

the departure of a company for Africa, the following extract is taken:

"I know of no life more desirable than that of a devoted missionary. Take from him the world with all its fascinations and cares, and you have deprived him of nothing. You have done him a favor. You have placed him in a condition somewhat similar to that of the glorified spirits. Just so far as every thing earthly is removed from his heart, so far is the channel of his warm affections to God cleared of its obstructions, and widened, and deepened, while the tide of his love flows freely forth, and the river of God's pleasure rolls back in its fullness on his delighted soul.

"Fix your eye upon that gracious Redeemer and never turn it away. Remember you go on his errand. He sent you. Animating truth! The enterprise is not ours. Let those who denominate a world's conversion, a wild scheme, remember who devised it. Let those who look upon missionaries as enthusiasts, reflect whose command has made them such. Let those who believe the nations can never be evangelized, consider whose power and veracity their incredulity sets at defiance. While Jesus has died to redeem the world—while the scepter of the universe and the throne of all hearts is in his hands—while the angels are his servants, and the devils are beneath his feet—while all power in heaven and earth is his, and his for this express purpose—then who has the privilege of prosecuting his work with assurance and delight, if the missionaries of Christ have not?"

He was detained in the United States beyond his orig-

inal expectations by renewed attacks of disease; but finally sailed the second time from America, October 17, 1838, in the ship Morrison, in company with Rev. S. R. Brown and B. P. Keasberry and their wives, a free passage having been given to the whole party by the owners of the ship, Messrs. Olyphant & Co. They reached Macao February 20, 1839, and there Mr. Abeel remained for most of the next two years in the study of the Chinese language. He had suffered from frequent attacks of disease of the heart, but was able to prosecute his work with success. In November, 1839, he writes, "O, how time flies!—summer gone, autumn gone, the greater part, and probably by far the best part of life gone. Greatly blessed in health, all would be well, morally and physically, were it not for the heart. Its thumping and aching and sinning will soon be over, which ought to satisfy me. The farther I advance in the language the more desirous do I become to live that I may employ it. And yet, when I think of Morrison and Stevens, and others, who with all their qualifications were called away in the midst of life, I perceive that the Lord's work does not require such a tool as I am. Well, his perfect will be done. Heaven is full of attractions. Jesus is there. Our Father is there. What is not there which the sanctified soul desires?"

In 1841 he went to Singapore, and in company with Rev. Mr. McBride proceeded thence to the mission stations at Sambas and Pontianak in Borneo, and then returned to Macao.

In February, 1842, Dr. Abeel, in company with Bishop Boone, proceeded to Kúlánsú, a small island near

Amoy, then occupied by British troops, where they found an encouraging opening for a mission station. The writer visited them a few weeks after their location, and found their hands full of work and their hearts full of hope and happiness in it. In the service of this mission Dr. Abeel spent the rest of his life, and to his influence in its early establishment, in conciliating the minds of the natives, and his evangelical labors, we are largely indebted for the subsequent success of the Lord's work at that place.

Bishop Boone afterward removed to Shanghae, and the mission at Amoy, planted by Abeel and aided by the devoted Pohlman and his worthy compeers, has also become the location of a promising branch of the London Mission Society, as well as of the Scotch Presbyterian church and others.

After reaching his new home Mr. Abeel writes—"I have reason to thank God for bringing me to this place. It appears like an excellent opening for missionary labor. It is the very sphere I have desired and prayed for these many years. This appears more like the beginning of missionary work in China than any thing I have yet seen."

As an illustration of the friendly feeling toward this young mission, on the part of the inhabitants, it may be here stated, that during the visit of the writer to the place above alluded to, he went in company with Dr. Abeel through the gates of the city of Amoy, and then ascended the walls of the town from which we could look off upon the surrounding hills on the one side and the small islands which adorn the coast on the other,

while in the streets of the city were crowds of old men, women and children looking upon the foreigners walking upon the high walls surrounding their city. Though this was during the time of war between their country and England, and most of their young and able-bodied men were up the coast about Ningpo and Shanghae contending with a nation whose costume and language were known to be in common with ours, still we were allowed peacefully to pass half around their city, and near the northern gate descended to the streets, when a crowd followed, and some little boys went before us as heralds, crying, "These are the sacred teachers from the land that bears the star-spangled banner." After passing through several streets we came toward the western gate, when a man from the crowd said to us, "This is my cottage; will you go in and drink tea?" We entered, and to keep out the multitude attracted by curiosity to see the foreigners, our host closed the door and bolted it. Then came the somewhat startling thought that we were, in time of war, in an enemy's country, in one of their houses, with the doors closed and barred upon us; while a throng of Chinese stood without. We however saw nothing but friendship within, and after giving us tea, and fruits, and sweetmeats, and after we were refreshed from our long walk in the scorching sun, our friend said, "The crowd is so great, and so eager to see you, at the front door, you can not pass through. I will give you a passage by the back way." So he led us out of his hospitable home to the gate of the city, where he very politely took leave, and we passed home with feelings some-

what like those of Peter, when the angel of the Lord led him out of prison through the iron gate.

This confidence and cordiality of the people was largely owing to the kindness and conciliatory character of Dr. Abeel in all his intercourse with the inhabitants, and his influence upon the officials, with whom he had served at times as an interpreter for the English. It was exceedingly fortunate for the mission, and for all foreign relations at Amoy, that such a man as Dr. Abeel was to make the first impressions upon the people.

Soon after, the mission was reinforced by Dr. Hepburn and Rev. Mr. McBride, of the Presbyterian Board, and Dr. Cumming, a gentleman who supported himself, and in company with Dr. Hepburn, opened a hospital for the gratuitous distribution of medicine among the Chinese. At this hospital, Dr. Abeel found employ in giving religious instruction to the patients, in preaching to the British troops on the Sabbath, and in teaching the heathen daily at his dwelling, in the market-places, and from house to house. He was in labors abundant, apostolic, Christ-like.

In the early part of 1844, his severe labors, together with a wasting cough, compelled him to leave his work for a little, and spend a few weeks at Canton and Hong Kong. During this season of rest the writer enjoyed his society at Hong Kong for a few days, and they were days of rich spiritual enjoyment. Dr. Abeel's conversation was then in heaven, from whence he was looking for the Saviour. He spoke of death with a cheerful and chastened familiarity which proved him to be in close and constant communion with the Father and his Son

Jesus Christ, while he retained the easy familiarity of fraternal friendship which rendered his company delightful and improving.

At length disease compelled him to leave his work and come home to die. He left China January 14th, 1845, and reached New York April 3d, so exhausted that he was carried from the ship to his friends. Though so feeble, his life was prolonged beyond their expectations. On the 1st of January, 1846, he made the following entry in his journal:

"I have probably enjoyed more of the divine presence and favor during the last year than in any preceding one. Very ill—much of the time expecting to die. Blessed be God! I have no fear of death. This has come through confidence in the power and faithfulness of my Redeemer. Floods of light seem sometimes to have poured into my soul. God has made his goodness to pass before me. He has disclosed to me the love and tenderness of his past dealings with me—how he led me out to the heathen, and brought me back to die among the dearest friends, and in the most meliorating circumstances. All, all is of grace, and my heart often swells with gratitude. Oh! who has ever been more tenderly and more delicately provided for in all things? I have eternal life in bright and animating prospect through Jesus Christ my all; and besides, I have the world, and things present, and things to come. Oh! for more resemblance to Jesus! With so little, I wonder at such manifestations."

He returned from Georgia in April, made a visit to Rhode Island, and to the house of a cousin at Geneva, N. Y. The last entry in his journal was: "August 20,

1846.—Wonderfully preserved! With a kind and degree of disease which generally has a speedy issue, I live on. All things are mine. God sustains me through wearisome days, and tedious, painful nights. Simple faith in his word keeps my mind in peace, but he generously adds strong consolation. When I embarked for home, the latter part of the fifth chapter of Hebrews was blessed to the production of the assurance of hope, or something akin to it. I have not lost it. Death has no sting. Oh, may the Conqueror continue with me till the close, and then ! ! !———"

He had reached Albany, on his return South, when he could proceed no further. At an allusion to his approaching end, his countenance would light up with a smile of holy confidence, as he spoke freely and fondly of the coming glories on which he was about to enter. He had, with perfect composure, given minute directions concerning his affairs, and where his body should be laid; and then, having peacefully taken leave of the world and his friends, he chose to be left alone in his death-chamber with his physician and his God. Then came the *physical* struggle, and he slept in Jesus, September 4th, 1846, aged forty-two years. His remains were interred in Greenwood cemetery, near New York, where the Sabbath School children have erected a monument to his memory; but a far more lasting monument to his name is found in the mission planted by him at Amoy.

ASHMORE.

MRS. MARTHA ANN ASHMORE, wife of Rev. William Ashmore, and daughter of Deacon Daniel Sanderson, was born at Dorchester, Mass., October 21, 1821. At the age of nine years she became a member of the Baptist church in Brookline, and to the end of life she was a living epistle of Christ. She was a pupil in the Sabbath-school class of the late Mrs. Comstock, who sleeps in Arracan, and partook largely of her type of piety and missionary spirit. She was first a pupil, and afterward a teacher in the Female Seminary at West Townsend, Mass. Her mind was of that order which not only gave her the fruits of study, but also induced her to examine the root of things. She not only measured her lessons, but mastered them. She did not long idly gaze at difficulties, but at once grappled with them, and soon gained the victory. As a teacher she was popular and successful, and well qualified to give instruction in most branches of a higher education. In August, 1850, she was married to the Rev. William Ashmore, and on the 18th of that month they sailed for China. In the beginning of 1851 they landed at Hong Kong, where they remained for a few weeks, then proceeded to their station at Bangkok, where they landed April 14, 1851. There, amid a Chinese population of two or three hundred thousand, with a promising native church among the Chinese, they enjoyed an inviting field for labor. Mr. Ashmore soon so far mastered the language, as to preach successfully the unsearchable riches of Christ to the Gen-

tiles, and gave important instruction to the native preachers; while Mrs. Ashmore was employed in teaching the children of the church members, conducting a female prayer meeting among the native women, and such other services as, in her noiseless way, were made to tell largely on the success of the mission, though not written on the programme of their proceedings.

In 1856 Mrs. Ashmore, having suffered from a cough and bronchial difficulty, attempted a sea voyage as a remedy, but the vessel proved unseaworthy, and after seven days of imminent peril, they put back to port. Again they sailed, and finally reached Hong Kong January 19, 1858, and thence Mrs. Ashmore proceeded towards the United States with her children, in company with the Rev. Mr. and Mrs. Johnson, leaving Mr. Ashmore in charge of the mission at Hong Kong. The voyagers had not measured half the distance across the wide waters, when Mrs. Ashmore, in mid ocean, far away from her husband among the heathen, and still farther from parents and loved ones at the home of her childhood, with two helpless children holding on to her mantle, was parted from them and taken up to heaven—while they cried, my mother! my mother!! But while her happy spirit found as near a passage from an Indian sea, as from an American home, to her mansion in heaven, her body will find as quiet rest in its coral bed, and thence as sure a resurrection to the skies, as if left beneath the shady groves of a New England grave.

The time was when a missionary band formed a moral insurance company for a ship—for a missionary surely

can not be lost at sea. But this thought is as nearly superstitious as the one that makes a "black coat" an omen of evil to the voyage. The record of missionaries buried in the sea connected with the China mission alone makes a mournful list of mortality. In this roll we have to write the names of Mr. and Mrs. James, Messrs. Benham, Lowrie, Fast, Pohlman, Spaulding, Ince, Wolfe, Collie, Richards, Farmer, Byers, French, Mrs. Jenks and Mrs. Ashmore, all of whom found a watery grave.

We have occasion to rejoice in the inspired assurance that the sea shall give up the dead that are in it.

Of the character of our departed sister we need say no more. From what has already been stated we should expect to find in manner a modesty which is the accompaniment of generous endowments and high mental culture. In this, those who enjoyed her acquaintance were not disappointed. Her form and features might have been passed without special notice by a stranger, but when lighted up by the radiance of her mind, and softened by the refinement of her feelings, and flushed by the warm upgushings of her generous heart, her face was more than beautiful. She attracted by the intelligence of her countenance and charmed by the kindness of her heart and the symmetry of her womanly character. Her children have found an excellent home at the house of their grandparents, but none can supply to them the loss of such a mother.

She was fitted by her varied accomplishments and intellectual cultivation to adorn any circle—she wrote much and well—but her greatest usefulness was found in the appropriate duties of a missionary's wife—in the care and

culture of her children, and in making her home the happy retreat of her husband, in whose labors she sympathised, and to whose success she largely contributed.

One of her associates in the mission writing from Bangkok, says: "Her grave is in the ocean where no monumental marble can mark her resting place, or speak her virtues to the passing stranger. But she needs no marble to perpetuate the memory of her excellences; they are written in the hearts of all who knew her, and what is far better, in the Lamb's book of life."

She has gone to join, with some of the redeemed from the Chinese church at Bangkok, in the chorus to Him who died to redeem us to God by his blood, out of every kindred and tongue and people and nation.

BALL.

MRS. LUCY BALL was a native of New Haven, Connecticut, where resided her widowed mother, Mrs. Mills, and her sister, the wife of E. F. Babcock, Esq.

In 1827 she was married to the Rev. Dyer Ball, M. D., and soon after removed, under the direction of the Home Missionary Society, to St. Augustine, Florida, where their eldest daughter was born. They afterward removed to Charleston, South Carolina, the birth-place of their second daughter, and where they remained till near the time of their embarkation on a mission to the Chinese in 1838. They went out under the patronage of the American Board of Commissioners for Foreign Missions, and were first stationed at Singapore, where Dr. Ball was suc-

cessfully employed in preaching, printing tracts, and attending to the sick; while Mrs. Ball, aided by her daughters, instructed a school of Chinese girls. These girls made good progress in reading their native language, and were also taught needlework and vocal music.

In 1841, in consequence of Mrs. Ball's feeble health, they removed to China, and found in the cooler climate of Macao a restoration to health which had in vain been sought from medicine. Macao was the birth-place of their second son, and Singapore that of his elder brother. In 1843 Dr. Ball removed his family to Hong Kong, where he resumed his missionary labors by superintending the Chinese printing, administering medicine to the sick, and conducting daily religious worship with the natives, while his family instructed a school of Chinese boys.

Mrs. Ball, with her slender frame and distressing cough, which for months had wasted away her strength, still continued an oversight of the school and a superintendence of her domestic affairs till a few days before her death, which occurred at Hong Kong June 6, 1844, aged thirty-six years.

This first and fearful breach in the domestic relations of a family whose members were bound together by ties of more than ordinary affection, and whose constant study seemed to be to promote each other's happiness, was not effected without a severe struggle in each heart, but the Christian's hope enabled the surviving husband and elder children to acquiesce in the painful dispensation of their Father in heaven.

Of the private worth of Mrs. Ball, we find honorable testimony in the character and filial attachment of her

children; of her usefulness as a Christian teacher, we find proof in the veneration of those Chinese youth who enjoyed her instruction, and who rise up to call her blessed; and of her enlightened piety and Christian virtues, we have favorable witnesses in all who ever listened to her words and looked upon the order and happiness of her household.

Her two little boys soon followed her to the spirit world, leaving their bodies by the side of their mother's grave on the hills of China. The two daughters, Mrs. Happer and Mrs. French, inheriting her spirit, and following her example, became missionaries' wives, and engaged successfully in teaching the females of China to become the followers of Christ.

BENHAM.

Rev. Nathan Benham was born in Shardaken, Ulster county, New York, August 23, 1810. He made a public profession of religion in Byron, Genesee county, New York, in 1830, and soon after commenced his studies for the ministry. He received his collegiate and theological education at Hudson, Ohio, where he also officiated for one year as tutor. On the 4th of March, 1839, he was married to Miss Maria A. Nutting, of Groton, Massachusetts, and having received an appointment as a missionary to the Chinese, he sailed, with Mrs. Benham and others, from Boston, July 6, 1839, and landed at Singapore, October 23. He reached Bangkok, his destination, March 3, 1840, and entered at once, with great promise of success,

upon the study of the Chinese language, but, after one short month, he was drowned in the river Menam. On the evening of the 6th of April, 1840, he had been attending the monthly concert of prayer at the house of a Christian friend, whose dwelling was about two miles from his residence, and on the other side of the river. He passed the evening very pleasantly, and his prayers and remarks were highly edifying to his brethren. At the close of the meeting, he entered his boat, with three Chinese boatmen, and after pulling long against an opposing tide, they came at length opposite to his dwelling, and, in attempting to cross the river, the boat was driven by the current against the cable of a large junk and upset, and he sank in the stream. Immediate search was made for the body, which rose to the surface on the second day after the drowning. His pocket money, keys, and watch, were found on his person, affording proof that his death was not designed by the men.

Mr. Benham, in person, was much above the common stature, and as far excelled the common class of men in intellectual endowments, possessing a great gift of language, and a large fund of cheerfulness, and all these were consecrated to the service of his Master. Few men, if any, have ever been known to discover so soon, and to grapple so successfully, with the difficulties of the Chinese language as he. When he slept, it was said that a great and good man had fallen in Israel. He remarked, at the prayer meeting, about an hour before his death, alluding to the fewness of those who attend the monthly concert, that not more than *one tenth* of those who bear the Christian name attend these meetings. Notwith-

standing, he adds, all these discouragements, "at evening time it shall be light." "Holiness to the Lord shall be written on the bells of the horses." O that the dying testimony of our brother against the churches on this subject might be heeded! How can they expect great success to attend the work of their missionaries, unless they offer earnest, united prayer to God? While pastors and people neglect the monthly concert for prayer—while those who pray on such occasions, lose all their fervor and faith when they come to pray for the very objeet in question, how can we expect the heathen to be converted to God? He has said, Ask and ye shall receive; and, the effectual fervent prayer of the righteous man availeth much.

BOONE.

Mrs. Boone, the wife of the Rev. W. J. Boone, Bishop of the American Episcopal Mission in China, and daughter of the Honorable Henry De Saussure, Chancellor of the State of South Carolina, left the United States with her husband in 1836, and settled first at Batavia. There Bishop Boone commenced his labors among the Chinese, and in 1840 left Java, and resided at Macao, till the occupation of Amoy by the British forces, when they removed there, and in company with the Rev. Dr. Abeel and Dr. Cumming, took up their residence on the small island of Kúlángsú, which is separated from the city of Amoy by a narrow channel of water.

Mrs. Boone, with high intellectual endowments, and

culture, and attractive social virtues, rendered her house the home of happiness to her family, the hallowed retreat for other lonely missionaries, who found, after the day of self-denying toil and personal contact with paganism, a pleasing relief while enjoying in common their evening repast, under the refining social influences of this Christian family. Mrs. Boone was the sun of that circle, shedding light and happiness not only upon her own cheerful household, but also into the dark abodes of paganism around her, and by her example and influence was doing much to prove to the heathen, the promised results of Christianity, by presenting in her person the intelligent, the loved, and honored woman—and in her home, the loving, cheerful and happy family. But after a few short months that light was put out, the children wept as orphans, the husband mourned a widow, and friends were clothed in sorrow, and even the heathen smote upon their breasts for grief, when they saw the death of one who had walked among them as an angel of mercy. She died at Kúlángsú of fever, on the 30th of August, after an illness of ten days. Her funeral was attended by many of the officers of the army and navy, then stationed at Kúlángsú, and the flags were lowered half mast. The city of Amoy, about two days' sail north-east from Hong Kong, is situated in 24° north latitude on an island of the same name. The island is about thirty-five miles in circuit, and about ten miles across, containing one hundred and thirty-six villages, and an aggregate population of about four hundred thousand. The productions are chiefly sweet potatoes, paddy, wheat, sugar-cane, ground-nuts, and garden vegetables. Much of the

island is rocky and barren, and with few exceptions the eye searches in vain for the larger specimens of the vegetable kingdom. On the hills a few scattered fir-trees are growing, and a few shade trees have been planted about their gardens. The city of Amoy, situated on the western side of the island, has a population of about two hundred and fifty thousand, while the surrounding hills are occupied by the graves of the dead. The inhabitants of the city are chiefly engaged in commerce or manufactures for home consumption. The chief articles exported hence, it would seem, are shoes and umbrellas. There are probably three hundred junks trading here, many of them the property of Amoy merchants. They trade with the northern and southern ports of China, with the island of Formosa, Singapore, Batavia, Bangkok, besides smaller boats which run in large numbers with passengers and merchandise, between Amoy and many of the important places on the main land and far interior. Its position gives to Amoy many advantages, in a commercial point of view, over any other city in the province of Fuhkien.

BRIDGMAN.

JAMES G. BRIDGMAN, a native of the town of Amherst, Massachusetts, was a graduate of Amherst College, and landed in China, February, 1844, where, after pursuing his studies in Chinese and in divinity, he was ordained to the gospel ministry in Canton, May 31, 1846. He had there completed a translation, from Latin, of Prémare's

Notitia, which was published the following year. In May, 1847, Mr. Bridgman took charge of the office of the Chinese Repository, and continued to supervise the publication of its numbers until September, 1848. After that time he resided in Canton, engaged in usual missionary labors and in the study of the language. During the last six months of his life he had gradually withdrawn from general society and confined himself chiefly to his house. Those who saw most of him during this season observed symptoms of a disordered mind; but medical advice was not called till November 30th, 1850, when symptoms of cerebral affection were apparent. Measures were promptly adopted to relieve the congestion of the brain; yet the next morning, in a paroxysm of the disease, he attempted self-destruction. Reason was restored by the loss of blood, and he was conscious during the five days he survived. A post-mortem examination showed a highly congested state of the brain. Mr. B. was highly respected by all who knew him, for his consistent Christian character, kindness and uniform gentleness of heart; and in his death, which occurred at Canton, December 6th, 1851, aged thirty years, the cause of missions sustained a great loss. He was a missionary of the A. B. C. F. M.

CLOPTON.

Rev. Samuel Cornelius Clopton sailed from New York, January 22d, 1846, and reached China, after a voyage of one hundred days, in company with Mrs.

Clopton and Rev. Mr. and Mrs. Pearcy, of the Southern Baptist Convention, and other passengers for China. He died at Canton on the 7th of July, 1847, after an illness of ten days, aged thirty-one years.

Mr. Clopton studied theology at Newton, Massachusetts, where he left the reputation of a prayerful, godly young man, zealous for his Master's glory and the good of souls. He was a man of pleasing address, and took with him to China, the physical, the mental and Christian qualities which gave promise of a career of great usefulness.

It is supposed that Mr. Clopton, being fresh from his native land and in the full strength of youthful manhood, had contracted a fever by exposure to the hot sun, while attending the funeral services of his fellow-passenger, from America, the Hon. A. H. Everett, minister of the United States to China, who died June 29th, 1847, soon after landing at Canton.

This distinguished scholar and statesman was a graduate of Harvard University; studied law in the office of J. Q. Adams; went as private secretary to St. Petersburg in 1809; succeeded Mr. Eustice as chargé d'affaires in Netherlands in 1818; was appointed minister to the court of Spain in 1825; returned to Boston, his native city, in 1829, where he edited the North American Review; served in the House of Representatives and the Senate for several years, and in 1845 was appointed minister to the court of Pekin.

Having made the voyage with him to China, the writer is prepared to say, that, as a statesman and a scholar, he was not inferior to his surviving brother, the Hon.

Edward Everett, which is saying enough in the praise of any man.

COLLIE.

Rev. David Collie, was a missionary of the London Missionary Society, sent to Malacca 1822; and died at sea 1828. He was for a season principal of the Anglo-Chinese College, and prepared a complete translation of the Four Books. He has left proof of having mastered the Chinese language in an unusually short time, and afforded promise of great usefulness by the energy and success attending his labors during the six years of his missionary career. His life and labors deserve a more extended sketch than we now have the power to present.

COLLINS.

Rev. Judson D. Collins was born in the town of Rose, Wayne county, N. Y., February 12th, 1822. His parents were members of the Methodist Episcopal church, and their house a home for itinerant ministers. Reared under such influences, it was not easy for him to recall his first religious impressions, and he grew up under the advantages of family worship, the Sabbath School, and the gospel ministry.

In 1831 he emigrated with his parents to Michigan, and settled in the town of Pittsfield, Washtenaw county,

where he labored with his father and brothers on a farm in summer, and attended the district school in winter.

On the opening of the academy at Ann Arbor, he walked morning and evening three miles and a half to enjoy its benefits. He was a member of the first class in Michigan University, where he graduated in 1845. At the age of fourteen years, he became a member of the Methodist Episcopal church, and from that time to the day of his death his life was marked by Christian courtesy, social cheerfulness, and active piety. As he acquired ability, he was successfully employed in Sabbath School instruction, in Bible distribution, and in acts of charity to the poor, visits of counsel to the erring in prison, and words of consolation to the unfortunate in the asylum. As a class-leader, steward, and local preacher, he sought in the spirit of his Master to discharge the varied duties imposed upon him by the discipline of the church of his choice.

In 1845 he was employed as professor of Natural and Moral Science in the Wesleyan Seminary at Albion, where he rendered the highest satisfaction to patrons and pupils.

At an early period in his religious history, he seems to have been devoted to the missionary work, and his mind was led to China before the Methodist church had a mission in that country, and expressed his willingness to work his way there before the mast, provided he could reach the country in no other way.

He had made application to be sent on a mission to China, and accepted in the meantime a temporary appointment as a circuit preacher in 1846.

Dr. Hinman says of him, "I well remember the peculiar emotions I experienced, and the feelings of admiration I had for the Christ-like devotion of our brother, when I heard from his own lips a modest narrative of his life. He was then on his circuit, traveling on foot, preaching on the Sabbath and week days, and visiting from house to house to gather up the scattered sheep of the wilderness. The college graduate, the seminary professor, the gospel preacher—without a permanent home, threading his way through uncultivated wilds on foot, solitary and alone, with the love of souls burning in his heart—how I admired him! How I loved his devotion to the cause of Christ! He was then in hourly expectation of a call from the Missionary Board to go to China. I was with him when he heard of the arrival of the letter in a distant village. It was dark, and the village was distant; he could hardly stay for a piece of bread before he was on his way for his commission. Before the morning sunlight he had it in his hand. He opened it, and saw enough—there was China! The big tear stood in his eye; his heart swelled with emotion; and on his knees he thanked God he was a missionary to China. To the antiquarian, the historian, the philosopher, or the tradesman, there is something wonderfully exciting in this land; but for him it was a vast continent of souls in idolatrous darkness—an inviting, yet a fearful field."

On the 3d of March, 1847, he took leave of his friends at home, and proceeded to Rochester, New York, where he met his colleague, Rev. M. White. On the 15th of April he sailed from Boston for Hong Kong, China.

The writer well remembers the landing of this good

brother at Hong Kong, where his simple manners, warm piety and good sense gained him friends in a land of strangers. On the 6th of September, 1847, he reached his station at Fuh Chau. This is one of the five ports opened to foreign commerce by the treaties of 1842. It is the capital of the province of Fukien, in latitude 26° north, and longitude 119° east, situated about five hundred miles up the coast from Hong Kong, and on the Min river, thirty-five miles from its mouth. The banks of the Min remind the traveler of the wildness and beauty of the scenery of the Hudson. Here, in a city of half a million of pagans, with half a million more in the suburbs, our friend soon commenced his efforts at the herculean task of learning the language. He had shared in the usual experience of missionaries first locating in a Chinese city, by negotiating for a dwelling and then not getting possession of it, till finally, after several vain attempts to get a location within the city walls, he built a house on the south side of the river, which he entered on the 1st of April. Of his lot of ground he says: "It is on a hill with olive trees growing upon it. It is one hundred and seventy feet long, and one hundred and twenty wide, for which I am to pay rent forty-four dollars per annum.

"All the timber for the house is brought to the ground on men's shoulders. Some of the pieces are a foot in diameter and sixty feet long. They are brought a quarter of a mile over a miserably rough, hilly way.

"Men teams have the entire monopoly here. It is hard, tearing work, and they receive from ten to fifteen cents per day for their services, and board themselves."

September 20th he writes, "the weather is warm, the thermometer having stood at 90° for several days. We live on the banks of the Min river where I can run out in the early morning and take a bath, which I find very refreshing. I read the Bible in Greek and Hebrew before breakfast, and study Chinese during the day. I write and do miscellaneous work in the evening. At four o'clock this afternoon I walked into the country. They have no roads or farms as in our country. I traveled along a winding foot-path among the tombs and trees perhaps two miles, when I came upon a village of perhaps a hundred houses. They were of one story, high walls of plaster with tiled roofs. I passed peach and olive orchards, and orange and banyan trees, and sugar-cane growing like Indian corn. I passed through rice fields on a path composed of huge blocks of granite. The rice fields are like our marshes, being covered with water. The rice is sown, and when it springs up it is all transplanted into drills, about eight inches apart; it is now just beginning to head. I saw a few small cattle well formed and in good condition; all tied, as there are no fences in the country. Large quantities of manure are borne on men's shoulders from the cities to the country for enriching the land. I met a boy fishing in a kind of cistern for tadpoles, of which he had a string a foot in length. The hills outside the city are reserved for burying places, with here and there a little incense house among the tombs. O how dark are their minds in relation to eternity! I distributed a few tracts, which the people gladly received.

"October 1. I have had a new teacher to-day, and

think I shall be pleased with him. You wonder how we manage with our teachers as each is unacquainted with each other's language, and really it is a predicament to be in. The teacher comes in clothed in a long white gown, bare-headed, his cue hanging down his back nearly to his heels, and his long white stockings tied over his trowsers below the knee. He bows obsequiously and I motion him to a seat by the table. Thus far we have progressed finely, but now comes the tug of war. For a few minutes we sit eyeing each other. I make the first demonstration by writing some word in Chinese, which I have somewhere picked up. He pronounces it; and I pronounce it after him. This goes badly. I touch my head, and flourish it towards him. He stares at me, not knowing but I am mad. At length the poor man sees what I am at. I want the Chinese word for *head*, and he pronounces it. I cheer him, and write it down, and flourish for him to write the Chinese; he takes the little brush pencil and writes it, and I imitate him. I next touch my nose, and the same process is gone through with, and so on with various things. Now and then I pick up a Chinese word. I make what use I can of books, and so creep along, *à la baby.*

"October 9. I visited a mountain east of the city, which is said to be three thousand feet high. I had a grand prospect. I could see the ocean and the whole valley of Fuh Chau. There were five hundred pagan villages in sight, all accessible to the gospel. The fields are white. Pray ye, therefore, the Lord of the vineyard, that he send more laborers.

"February 28, 1848. A school was organized of eight boys; and, March 4, a Sunday School was opened. O, it was a sight to gladden the angels! These little Chinese boys, hitherto nurtured in the darkness of heathenism, and in the midst of idolatrous rites, assembled for the purpose of learning the claims of the great Jehovah; and when thus assembled, to hear them repeating these blessed principles of inspiration—to see their eyes sparkling with delight, it seemed as though they were casting their idolatry away, and receiving into their minds the word of God. I bless God for permitting me to witness such a sight, and to participate in such an honor."

In August following he opened a place for preaching the word and giving tracts. He went with a trembling heart, but met a good company and encouraging attention from the pagan people, to this his first attempt at preaching to the heathen.

He traveled about the country unprotected by human power, sailing their rivers, climbing their hills, passing through their cities, and over their plains, scattering the truth on the printed page, and speaking words of salvation to those who never before had looked upon a foreigner. At one time, he wandered about seventy miles from his station, and, attempting to climb a high hill, lost his path. Hearing there the voice of a woodman on the mountain, he called him to his aid. The old man came, and, at the first sight of the *outsider*, seemed scarcely to know whether to fight or fly. A promise of cash, and a few kind words, brought him to terms, and he led him to the top of the mountain. Here he says the "scene was surpassingly grand. Toward Fuh Chau, a moun-

tain, more lofty than our own, intercepted our view, but to the north and east sight had its widest range. The river was at our feet, and along its upward channel hill arose beyond hill, and mountain above and beyond mountain, till earth and sky were blended in impenetrable distance. We hastened down to the river, and about sunset began our homeward way. The current was strong, and swept us rapidly on till dark, when we ran behind the bank, and took position for the night."

"August 27, 1849. The Chinese language is multiform, yet but one. The written character is common to the empire, and in all parts of it those who know how to read look upon the same book and understand it alike. Collect men from different parts, however, and while they are thus silently looking at the characters of the same work, and the same train of thought is passing through the mind of each, just then tell them to read aloud, and you would have a Babel let loose, every one speaking but not hearing in his own tongue, for the pronunciation of the same character in the different dialects differs very materially.

"Now set a Fuh Chau man to reading to a Fuh Chau man who does not know how to read, and the poor illiterate is as ignorant as he was before, because ideas expressed by the sounds of the written characters are not represented by the same sounds as in the common conversation."

We thus have not only a different dialect for every province, and almost every county in the empire, but, in addition, a different sound for the same idea when we read it than when we speak it in conversation. In this

should be excepted the mandarin, or court dialect, which is essentially the same all over the empire, but is no more understood by the common people there than Latin is by the common people here.

Again, there is a kind of graduated language in speaking, so that the learned in conversation are no better understood by the laboring classes than some of our pulpit orators are by the common hearers in this country.

In February, 1849, our brother was brought to the door of death by the typhus fever. He says, in prospect of gliding from life into eternity, I felt peace in commending my soul to God, and had no fear nor dread to die. He recovered so far as to be able soon to embark in a lorcha to Ningpo and Shanghae. He returned in June to his field of labor, much improved in health, and refreshed in heart by intercourse with his brethren in missionary service at other stations.

On the departure of Brother Hickok, the mission was left without an authorized superintendent, till May 2, 1850, when Mr. Collins received the appointment, by a letter from Bishop Morris, which, he states, greatly surprised and embarrassed him; still, with fervent prayer for the divine guidance and blessing, he submitted to the responsibilities of the office.

But it was not long before failing health compelled him to leave his chosen work. From the beginning of his residence in China, there was in his case a tendency to a bilious derangement, which resulted in a chronic diarrhœa. His medical counsel urged him to leave the country as the only means of saving his life; consequently he bid farewell to his colleagues and the infant

mission at Fuh Chau in April, 1851, and soon after embarked at Hong Kong, and crossing the Pacific landed in California July 14th. Here he found several thousand Chinese surrounded with all the implements of pagan worship—even within the limits of these United States—and who claim the sympathy and evangelizing influences of Christianity; but their numbers and character and circumstances offer but slight claims upon our labors compared with the untold pagan millions in their native land.

He reached his home in Michigan in September, so wasted and wan that even his parents could scarcely recognize him, but his spirit was unbroken and his heart as true and strong for missionary work as in the vigor of health, and on his first entrance into China. He lingered till May, 1852, when, with the words of Christian triumph on his lips, he fell asleep in Jesus in the thirtieth year of his age.

In stature he was slightly above the medium height, and of a spare rather than a full habit. He had light hair, blue eyes, and a ruddy countenance. He was industrious, temperate and active. His mind was clear, philosophical, and, considering his age, well stored with a knowledge of men and things. Socially, he was genial, free and guileless as a child. As a Christian he was confiding, consistent and constant. As a minister he was zealous, humble and loyal to the church of his choice. He made no pretensions to oratory, yet he was earnest, instructive and successful as a minister of the gospel, glorying only in the cross of Jesus Christ, and proved himself a workman that needeth not to be ashamed. His

meekness and practical common sense made him an agreeable colleague, and a valued member of the mission. His remains rest in the family cemetery, in the town of Lyndon, Washtenaw county, Michigan.

His motto was, "Christ shall be magnified by my body, whether by life or by death;" and making the mission of Fuh Chau the mausoleum of those sainted sleepers who have toiled and died for its erection, future generations will read, in some prominent place on the sacred pillar, the name of JUDSON DWIGHT COLLINS.

COLDER.

MRS. ELLEN C. COLDER, the daughter of Rev. John and Charlotte Reutter Winebrenner, was born in Harrisburg, Pennsylvania, July 16th, 1824. Her father, at first a minister of the German Reformed Church, but subsequently an evangelist and founder of the denomination called the "Church of God," popularly known as the "Winebrennerian church," is still a resident of the above named place. Her mother, whom the daughter greatly resembled in person and disposition, was a Christian lady of rare mental and moral qualities, cheerfully enduring the trials through which she was called to pass, and endearing herself to all within the circle of her acquaintance. The watch-care and holy example of this dear parent Ellen lost in childhood. Before her death, however, she imparted much wholesome instruction to her child, and solemnly dedicated her to God's service in the missionary cause, an act of consecration which it appears the Lord graciously accepted.

Although religiously inclined through all her youth, the subject of this notice did not openly and fully give her heart to God until January, 1843, at which time God mercifully smiled upon her, and gave her peace in believing. In the same month she was baptized in the Susquehanna river, and received as a member of the church of God in Harrisburg.

She once told the writer that during her struggle for deliverance from sin, her last and greatest hindrance arose from her unwillingness to give an affirmative answer to this question, mentally presented to her: "Will you, in the event of your conversion, be willing to do every thing which God may require of you, even to be a missionary in heathen lands?" Not until she was able to say, "Yea, Lord, even there will I gladly follow thee," did hope arise to her troubled mind; but when the sacrifice was made, staightway all was peace within.

Subsequently to her conversion she became a pupil in the Cedar Hill Female Seminary, under the principalship of Rev. N. Dodge. A.M., located near Mount Joy, Pennsylvania. During a residence in the seminary of nearly six years, the last four as a teacher, she occupied in every relation a high position; "and," says Mr. Dodge, "the mention of her name in the Cedar Hill family still calls up tokens of her goodness of heart and hand in ever refreshing forms, though ten years have passed away since her sojourn with us." Concerning her the same pen writes,

"Cheerful in temper, and gifted in conversational power, yet chastened to its most unobtrusive form, she was the special charm of the domestic and social circle

in which she moved. Unaffected candor and unwearied kindness, a tender interest in those around her, and a hand ever ready to render prompt assistance, may afford some idea of what Miss Winebrenner was while at Cedar Hill."

Always active in her Master's service, and willing to toil anywhere for his glory, it was not until the year 1850 that she felt called to labor in any other than her native land. It was then that her mind was first directed to China, as a field for her future labors. Writing concerning this portion of her history, Rev. I. W. Wiley, M. D., afterward her fellow traveler on the outward voyage, and associate at Fuh Chau, says, "The call to this work came through Rev. James Colder, a graduate of the Wesleyan University at Middletown, Connecticut, whose name had been presented to the Missionary Board of the Methodist Episcopal Church, by the great and good Olin, who was then president of the University. Mr. Colder was chosen as a missionary for China, and was called from the itinerant work into which he had entered, to prepare for this new field of labor. Mr. Colder was also a native of Harrisburg, the birth-place of Miss Winebrenner. They had known each other through childhood and youth, and now that he had entered into manhood, and was about stepping forth to take his place in the active duties of the world, with this new and trying vocation indicating to him what those duties were to be, his choice of a companion and associate in these labors fell upon Miss Winebrenner, with whose maturity of character and available qualifications he was well acquainted. They were separated

by church relations, but were one in the spirit and experience of religion."

They were married on Christmas day, 1850; and in company with Dr. and Mrs. Wiley, and Miss Seely, (afterwards married to Rev. M. C. White,) set sail from New York on the 13th of March following. On the 17th of June they landed at Hong Kong, and during a stay there of about two weeks, waiting for a vessel to take them up the coast, they were the guests of the compiler of this volume. They reached Fuh Chau, the seat of their mission, on the 9th of July, 1851, and at once entered with cheerfulness upon the performance of the labor which had called them from their home in America.

Mrs. C. and her companion continued in Fuh Chau, until May, 1853, when the rumors of approaching revolution in the empire daily becoming more alarming, it was judged expedient that the families of Mr. Maclay and Mr. Colder, should remove to Hong Kong, until the restoration of peace should render their return to Fuh Chau advisable. On reaching Hong Kong, Mr. and Mrs. Colder became the guests of Rev. J. W. Johnson, of the Baptist Missionary Union. During their sojourn at Hong Kong, Mr. Colder found opportunity to examine, in the light of God's Word, several points in church polity and practice, and the result was, that he felt compelled to abandon the views and practices of the Methodist Episcopal Church, concerning baptism and some points of church government, and embrace sentiments more nearly agreeing with those held by Baptist churches.

Writing at the time to some ministerial friends in America, concerning his change, he said, "It is but proper that I should say distinctly, that this change of my opinions is not the result of controversy with men, or the perusal of books on the side opposed to the views of the Methodist Episcopal Church. It is the result of a prayerful study of God's Word, and was conducted and concluded without the participation or knowledge of any one. Even Mrs. Colder was unacquainted with the examination I was conducting, and knew nothing whatever of the change of my views, until within the last two weeks. I may remark further upon this point, that Mrs. Colder and myself have not exchanged a word on the subject of baptism for two full years."

Having determined to dissolve his connection with the Methodist Episcopal Church, Mr. Colder formally withdrew on the 5th of November, 1853; and on the following Sabbath, was baptized in Hong Kong harbor by Mr. Johnson. The interest of the occasion to Mrs. Colder was greatly increased by the baptism by her husband of a young Chinaman, Ting Ing Kaw, a native of Fuh Chau, who had served in Mr. Colder's family in that city, and had accompanied them to Hong Kong. This youth had for some time evinced a desire to become a Christian, and having passed a satisfactory examination, was unanimously received by the Baptist church as a candidate for baptism and membership. Kaw was the first Christian convert of all the multitudes of his native city.

After the dissolution of their connection with the Methodist mission, Mr. and Mrs. Colder felt it their duty to

yield to the earnest solicitations of relatives, and return, at least for a time, to America. Accordingly, having with them two sons, one born at Fuh Chau, and the other at Hong Kong, and the young Chinese convert Kaw, they set sail from Whampoa on the 6th of January, 1854, and after a very pleasant voyage, reached New York on the 7th of April. After their return, they located in Harrisburg, where they became connected with the "Church of God;" and in the following year Mr. Colder was elected pastor of the society of that name in that place.

In the year 1856, Kaw returned to his kindred in China, where he continues a faithful Christian, laboring, as he has opportunity, to extend a knowledge of the gospel among his countrymen. A few weeks before his departure from America, Mrs. C. was permitted to welcome to Harrisburg a Chinese woman, Cheung Chio, who had served as a nurse in her family in Fuh Chau, and who, in the preceding autumn, had accompanied Rev. S. Cummings and lady to this country. Within a year from the time of her arrival at Harrisburg, this female gave satisfactory evidence of a change of heart; and on a profession of faith, was baptized by Mr. Colder, and received into the fellowship of the church of which he was pastor. Thus, though removed from their chosen field of labor in China, Mr. and Mrs. Colder were permitted to be instruments, in the hands of God, of bringing into Christ's fold the first two converts from the city to which they had been appointed.

At the urgent request of a number of persons interested in education, Mr. and Mrs. C., after repeated refusals, re-

moved from Harrisburg to Shippensburg, Pa., in October, 1857, to take charge of the Shippensburg Collegiate Institute, Mr. C. at the same time serving as pastor of the "Church of God" in that town. Here they labored through the winter of 1857–8, and were cheered by good success in the school, and a gracious revival in the church.

But in the midst of prosperity, and with strong hopes of increasing usefulness, their cherished plans were broken up, and their years of uninterrupted conjugal happiness brought to a close. After an illness of a few days' continuance, Mrs. Colder died at Shippensburg, March 24, 1858. On the following day, her remains, attended by a large company of friends, were taken to Harrisburg, in the beautiful cemetery adjoining which place they were subsequently interred. There, marked by a stone which says that she who sleeps beneath was,

"IN ALL THINGS LOVELY,"

they await the advent of him at whose appearing there will be found to hymn his praise, not only the redeemed from favored America, but also "those who shall come from far, and lo, these from the north and the west, *and these from the land of Sinim.*"

COULTER.

MOSES S. COULTER was born in Brooke county, Virginia, May 30th, 1824. From that place he afterwards removed with his parents to the State of Illinois, where, at the age of sixteen years, he became a member of the

Presbyterian church. He graduated from Hanover College, Indiana, July, 1848. Mr. Coulter about this time was invited by the Presbyterian Board of Foreign Missions to take charge of a printing establishment at Ningpo, China, which, upon due deliberation and counsel, he accepted.

On the 1st of January, 1849, he was united in marriage with Miss Caroline E. Crowe, the daughter of President Crowe, and sailed for China in the ship Samuel Russell, on the 24th of February following. After spending a few weeks at Hong Kong and Canton, they proceeded northward, arriving at their station at Ningpo on the 24th of August. In addition to the superintendence of the press, he prosecuted the study of theology and also of the Chinese language, cherishing the expectation of ultimately preaching the gospel to the Chinese. He took with him to China a manly form and a vigorous frame, which promised long and successful service, but he had scarcely entered upon his duties before he was attacked with fever and a chronic diarrhœa, which afterwards assumed a dysenteric form. These attacks, though abating in the cool season, were repeated at the return of summer, till October, 1852, when he sought relief by a change to Shanghae. Here he was recommended to return to his native land, but God was preparing him for a better country, even an heavenly. After returning to Ningpo, preparatory to his embarkation for the United States, he suffered a renewed attack, and on the 12th of December, 1852, when an eclipse of the sun, nearly total, had darkened the heavens, and filled the heathen with dread and dismay, the spirit of our brother passed away

to that city which needs no candle, neither the light of the sun, but of which the Lord God is the light.

Mrs. Coulter and her little children, with a weeping mission, and the dying heathen, were left to feel his loss.

He was a man of prudence and wisdom, and one who feared the Lord, and walked in his ways.

Ningpo is one of the consular cities of China, situated in 30° north latitude, and 122° east longitude, having a population of perhaps two or three hundred thousand. The first agents of the Presbyterian Board, located at Ningpo, were Dr. McCartee, Mr. Cole, a printer, Rev. Mcssrs. Way, Loomis, and Culbertson, with their families, who reached China 1844. They were afterwards joined by the lamented Lowrie, Quarterman, Rankin, Wight, the Martins, Nevius, etc.

They have there a printing press, with metallic types, a medical dispensary, chapels, a church, and flourishing schools; and the gospel is there preached to regular congregations, and to the heathen in their temples, and in the market-places, and by the wayside.

CUMMINGS.

Rev. Seneca Cummings, a missionary of the American Board of Commissioners, at Fuh Chau, China, was born at Antrim, New Hampshire, May 16, 1817.

He spent the first twenty years of his life in the home of his father, Samuel Cummings, enjoying the culture of Christian parents, and the hallowed influence of fond brothers and sisters—in a household where the fear of

God and love to each other were the ruling principles of life. The pious mother died in 1845; but the venerable father survived this the youngest child of his family. Seneca was naturally mild and contemplative, and in youth discovered all those qualities which constitute a dutiful son and an affectionate brother. His parents thought his piety commenced in childhood, but he dated his change at a later period. He early discovered a fondness for books, and by the progress he made in study at the common school in his native place, he was soon employed himself in teaching in winter, while he labored on his father's farm in the summer. In consequence of a partial paralysis of one arm, from which he never fully recovered, at the age of twenty years he was obliged to relinquish a life of manual labor, and with the view of fitting himself more fully for teaching, entered the Academy at Meriden and fitted himself for college. During his first term there he gave his heart to God, and became a member of the Presbyterian church in his native town. In 1840, at the age of twenty-three, he entered Dartmouth College. Here he was highly esteemed, and maintained throughout his college course a high standing as a student and as a Christian. One of his fellow-students thus speaks of him: "He was my most intimate and valued college friend, whose fellowship constituted the most precious chapter in the history of that period of my life. His deep sincerity, his sterling honesty of character, his modesty, which concealed his real worth from all but his intimate friends, his sympathy with all goodness, his energy and practical wisdom, all tended to inscribe his name first in the list of

my cherished associates." In 1844 he graduated as one of the first three in his class.

After his graduation he spent a year as principal of the Keene Academy. During that year he lost his mother, and God made use of that affliction to lead him to a deeper religious experience and higher resolves of duty to Christ and a dying world.

In writing to his home friends after this bereavement he says, "I have been thinking that her death has not come on her own account and eternal interests alone, but that it was designed for some good to us all. And it seems to me that we shall do ourselves, our souls and our Redeemer, great wrong if we do not study to find out what is intended to be taught by this affliction, and lay it to heart."

Having resolved to devote his life to the Christian ministry, he went in the autumn of 1845 to Lane Seminary.

The following extract from a letter to his father introduces us to the spirit with which he entered upon the sacred work: "When I began this letter I was on board the steamboat; now I am safely at the seminary —the place of my destination for two years, probably, and years of solemn responsibility they will be, no doubt.

"Only think—I am here to prepare for the ministry, to become a soldier of Jesus Christ, to go forth in his name and to preach his gospel. When I think how unqualified I am, and how much must be accomplished in the cultivation of my mind and heart before I shall be fitted for the work of the ministry, my spirit almost faints within

me. Yet my trust is not in an arm of flesh. The Saviour of lost men is able to qualify me for the work he has for me to do, and in him is my only hope of success."

The pious spirit which he carried to the seminary went on deepening, and expanding, and increasing in power during his whole course of study. While at the seminary he thought much of going to the heathen. He alludes to this in the following language to his father: "In deciding to become a minister of the gospel, I of course expected to labor in the vineyard of the Saviour wherever he should appoint. I am his servant, and have no right to dictate to him about the *place* where he shall make use of me as such. But wherever he shall make the path of duty plain before me, there it shall be my pleasure to walk, rejoicing that I am counted worthy to enter his service at all. From the impressions which have borne heavily on my mind with reference to the foreign missionary field, I feel that the time has come when I should decide this question. And do you ask what is my present position in relation to becoming a foreign missionary? My answer is decidedly in favor of entering that field of labor. I have examined the subject carefully and prayerfully and am fully persuaded in my own mind that it is my duty, when my studies shall be completed, to go and preach the gospel to the heathen. Of course if you should convince me that it is not my duty to go, I should readily retreat from the position in which I now stand; and above all, if Christ by his Spirit, or by the events of his providence, should show me that it is my duty to remain in my native land, I shall most

cheerfully do so. But as I now look at the subject, it seems to be my duty to go on a mission. But before fully deciding the question, I wish to know the feelings and opinions of the various members of the family respecting it. Do not let this subject cause you undue anxiety, neither regard me as destitute of natural affection for the family, nor as insensible to the endearments of home and my native land. In all these respects strong cords must be sundered, should I go as a herald of the cross to the benighted heathen. I know also it will cost you a struggle to give me up, and my own heart will have to struggle to bid you and my friends adieu. I know too what intense feelings would swell mother's bosom if she were here to be among the group at the parting scene. But I think that mother, as she looks down from the mansions of bliss, where she resides, after having experienced the fullness of joy there is to be found in the immediate presence of Christ, will rejoice with joy unspeakable, and if her voice could be made audible to human ears, and her testimony would add at all to the authority of Christ's last command, she would say, in tones not to be mistaken—'Go ye into all the world and preach the gospel to every creature.'"

Mr. Cummings spent one year at Lane Seminary, and in 1846 was accepted as a candidate for missionary service by the American Board of Commissioners, and designated to labor at Fuh Chau, China. He spent his second year in theology at the Union Theological Seminary.

On the 28th of October, 1847, he was married to Miss A. M. Stearns, the sister of Mrs. Hartwell, a missionary's

wife in China, and on the 11th of November embarked at Philadelphia in the ship Valparaiso, in company with Dr. and Mrs. James, Miss Pohlman, Rev. Mr. and Mrs. Baldwin and Rev. Mr. Richards. Of this number, Dr. and Mrs. James, within a few days after landing in China, were drowned while passing from Canton to Hong Kong. Miss Pohlman was in China but a few months when her brother was lost on his passage from Hong Kong to Amoy. Mr. Richards lost his health at Fuh Chau, and, embarking for the United States, found a grave in the waters of the Atlantic. Of Mr. Cummings it may be written that after spending a few days at Hong Kong, he proceeded on his way to Fuh Chau, which is five hundred miles from Hong Kong, and thirty miles from the mouth of the Min river, where, on the 7th of May, 1848, they were warmly welcomed by Rev. Messrs. Johnson and Peet of their own society, and Rev. Messrs. White and Collins of the Methodist Episcopal Church.

Mr. Cummings thus expresses his first impressions of his new home: "To-day I had, for the first time, a full view of the city, in whose suburbs is now my dwelling place. And such a dense mass of buildings and tenements I never before witnessed. In the valley which they occupy nothing else appears for two or three miles in every direction. So closely are the buildings compacted, and so nearly of the same form and height, that all seems as unbroken and monotonous as the sea. And to us foreigners, who have seen the endless bustle, and heard the low, rolling thunder of cities in our far distant native land, while viewing this sea of roofs from the heights we occupied, the whole appeared as lifeless as a

desert. Not an animal, doing service to man, was seen, not the sound of a carriage was heard; yet, beneath the surface of this scene, which our eyes rested upon, there live hundreds of thousands of immortal souls, without God and without hope in the world. If an ancient chieftain, as he looked down from a lofty eminence upon the surrounding population, could weep over their destiny, is there not cause for deep emotion in the Christian's breast when beholding such a scene?"

Again he writes: "After breakfast, brethren Johnson and Baldwin, and myself, started from the monastery —a Budhist temple some six miles south-east of Fuh Chau—for the summit of Kusang. Its isolated, towering peak presented rather a forbidding appearance as we began to wind our way in circuitous paths up its steep sides. We frequently stopped to take rest, and reached the top only at eleven o'clock. Here we at first sat down, throwing our shawls over our shoulders to recover from our fatigue. The breeze and pure air of the lofty height were most refreshing and invigorating.

"We soon rose, and began to survey the enchanting scene which lay stretched out before us. Toward the north scarcely any thing could be seen but mountain peaks, in almost endless numbers and varieties of forms, and presenting the most rugged appearance to the face of the country of any thing I had ever seen. On the east, a small portion of the ocean could be seen in the blue horizon, with islands interspersed here and there; while on the south and west, our position commanded a full view of the valley, or vast basin, in which the city of Fuh Chau and its suburbs are situated. Through this

valley flows the river Min, which, at its northern extremity, divides into two streams. These sweep through the valley at a considerable distance from each other, from both of which a great number of creeks run out into the neighboring paddy fields, cutting them into geometrical figures of almost every form, presenting to the eye a delightfully picturesque prospect. In this valley stands the vast and densely populated city of Fuh Chau, with its dusky roofs, so closely united as to present the appearance of a shadow of a summer cloud resting on a vast field of grain. From the city, in every direction, are villages to the number of a hundred at least, containing their hundreds of thousands of souls.

"What a field for labor lies before us! How such a scene enlarges our views of the magnitude of the work to be accomplished in this part of the Lord's vineyard, and how it humbles our views of man's ability to accomplish it. None but God can perform it. O that we may descend from this mountain filled with the might of his Spirit, and carry on this work for which his power alone is adequate!"

Soon Mr. Cummings was settled in his humble home, on an elevated spot, amid a dense suburban population, it being then impracticable, and perhaps undesirable to locate within the city walls, and gave himself, with his characteristic energy, to the great work before him. His first object was to gain a knowledge of the language. What a labor! No teacher who could speak a word of English, no special helps in the dialect of that place, in the shape of vocabularies, etc. And yet the progress of this servant of God, whose heart was longing to reveal

the words of life, was rapid and accurate, and soon he was able to pass among the people, addressing to them here and there a word in their own language, which seemed to soothe their prejudices and save their souls.

In the autumn of 1849 he obtained a small chapel on the main street leading through his district, where he daily spoke to the people of Jesus and the resurrection, and distributed tracts and portions of the Scriptures. For five years Mr. Cummings here continued almost daily to hold forth the word of life to crowded and listening audiences, made up of burden-bearers, shaven priests, idol-makers and idol-venders, market-men, water-carriers, merchants, mechanics, and a motley group of all classes. The word of God, thus faithfully spoken, and watered by the tears of this man of God, will not return to him void.

In October, 1850, the Lord cheered their dwelling with the gift of an infant daughter, but soon recalled it to himself again, leaving their house desolate and their hearts bleeding; but in the language of sweet submission, he exclaims, "Yes, blessed Jesus, she has gone to thee, and we would not, by our complaints, bring her back from thine arms. But, oh! grant that the treasure we have now laid up with thee in heaven, may often draw our hearts thither while we remain in this vale of tears."

The health of himself and his wife continued to fail till the spring of 1855, when they made a voyage to Shanghae, but finding no benefit from that, they soon returned to Fuh Chau, and thence embarked for the United States, where they landed, Ocotber 10th, 1855. They were welcomed to the home at New Ipswich,

whence, seven years before, Mrs. Cummings went forth a youthful bride, to seek her home among the heathen.

During the winter his health improved, while he performed much ministerial labor, and in August visited Andover to attend the anniversaries of the Seminary, and went to Boston to arrange for his return to China, full of hope and joy at the prospect of soon resuming his work at Fuh Chau.

Dr. Anderson, in his funeral sermon, says, "Just one week ago this day he was with us in Boston, full of hope and promise, looking forward to a speedy return to China; to-day he sleeps in death before us—his work all done, and his spirit gone to its reward."

During his brief but malignant disease he fancied himself again among the Chinese, and again addressed them in their native language, and proclaimed to them the gospel of Jesus Christ. This done, he spoke no more on earth, and the next morning went to his everlasting rest. He died August 12th, 1856, at New Ipswich, N. H., aged thirty-nine years.

He had spent seven years of successful labor among the Chinese of Fuh Chau, and after a visit of a few months in his native land, was preparing to resume his work, and just about to bid a last adieu to home and kindred, for the rest of life among the heathen, when the Master called, saying, "Friend, come up higher."

In stature he was, perhaps, a little above the medium height, of a sedate and thoughtful countenance. He possessed great meekness, uniformity of temper, gentleness of manner, symmetry of character, soundness of judgment, strength of faith, fervency of spirit. He was

eminently a good man, and full of faith and the Holy Ghost.

DEAN.

MRS. MATILDA DEAN, the wife of Rev. W. Dean, was the daughter of Samuel and Lydia Coman, and born at Morrisville, Madison county, New York, March 9, 1812. She presented a pattern of early piety, and at the age of thirteen years was baptized, in company with her father and several sisters, in the year 1825. She presented a rare combination of personal attraction, symmetry of character and Christian consistency. She improved her advantages for mental culture with a diligence worthy of her high aims for usefulness of life, and patiently and cheerfully pursued her course whether shadows or sunshine attended her path.

During the year 1833 she was a member of the Burman class at Hamilton, under the teaching of Moung-Shway-Moung, the Burmese disciple, who came to this country with Mr. and Mrs. Wade. Her progress indicated a facility in acquiring the languages of the heathen which promised future success in teaching them lessons of saving truths. In the spring of 1834 she was married to Rev. William Dean, and in July following sailed with him on his mission to the Chinese. Being detained for half a year at Singapore, Mr. and Mrs. Dean there gave their time to the study of the language, preparatory to the duties of their mission. During these preparatory labors Mrs. Dean was called to leave the service on earth

for which she appeared so eminently fitted, and to which she had so gladly consecrated herself, for a higher service above. She died in March, 1835, and her grave is shaded by a grove of spice trees on the island of Singapore.

She had joyfully left parents and a numerous family of brothers and sisters, and a large circle of kindred and friends whose society she well knew how to enjoy, and to whose happiness she had largely contributed, and had patiently endured the tedious and tasteless hours of a long sea voyage, and had looked upon her sable sisters of the East and presented to them her smiling salutation —and then lay down to die among them as a pledge of her desire for their elevation and eternal life.

She left a helpless infant to bear her name, who never knew the tenderness of her mother's love, and may never realize the extent of her early bereavement.

During the last winter, after addressing a congregation in the city of Buffalo, the writer received from an unknown author, the following lines:

"The remarks to which I was permitted to listen from our Brother Dean this morning, so forcibly reminded me of one of the most affecting scenes I ever witnessed, I think it will be listened to with interest.

"In February, 1836, I was present at the session of the New York State Convention held with the church in Morrisville, Madison county. After the convention was called to order, the venerable John Peck, with his tall, erect form, his silvery locks, with tears coursing down his cheeks, in a tremulous voice announced in the most feeling and sympathising language, the death of one of that church's most gifted daughters, in the person of Mrs.

Matilda C. Dean, a missionary in a foreign land. And then turned and addressed words of Christian consolation to her venerable parents, and her numerous Christian friends and late associates, and more especially the young. So strongly was this affecting scene impressed upon my mind, although nearly twenty-three years ago, it seems but yesterday. Audible sobs came up from all parts of that large assembly—while tears of heart-felt and deep Christian sympathy freely flowed from every eye present."

We have since learned that the author of the above lines has pledged himself for the annual support of a native preacher in China — God bless him and his preacher, and may both meet in heaven, with many of the Chinese saved through their instrumentality.

DEAN.

MRS. THEODOSIA ANN DEAN, the daughter of Edmund H. Barker, and wife of Rev. W. Dean, was born at Thetford, England, March 29th, 1819. There also was born the celebrated Thomas Paine, the apostle of democracy and infidelity. The name of Thomas Paine affords a contrast with that of Mrs. Dean, not unlike that of the bramble and the grape, the thistle and the rose, drawing their life from the same soil. The one devoted to the propagation of infidelity, the other of Christianity —the one labored in vain to explode the religion of the cross in Christian lands, the other toiled successfully in planting the cross in heathen lands. The career of the one

was long and malignant—the course of the other was short but beneficent. The one died at home a victim to his vices —the other fell abroad a martyr to her virtues. The former sunk in despair, cursing the God whom he had doubted and denied—the latter ascended in triumph praising the Redeemer she had known and adored. Mrs. Dean was the younger of two sisters of honored ancestry. Her father was a graduate of Trinity College, Cambridge, and the author and editor of several literary works; among which were his Classical Recreations, and Thesaurus, besides his Parrienna, and a new and enlarged editon of Lempriere's Classical Dictionary. He died in London, March, 1839. His daughter Theodosia, as the name indicates, was received by him as a "gift of God," and during the years of her childhood, received from his cultivated mind and classical instructions much advantage, while the intellectual endowments of the father seem, in an eminent degree, to have been inherited by the daughter. In addition to the advantages of living under the literary instructions of her fond father, and the elevating example of an affectionate mother from childhood, she was, from the age of thirteen to sixteen, an inmate of the boarding-school in Bracondale, kept by the nieces of Henry Kirk White, where she enjoyed the society of the honored mother of the renowned poet, and all the hallowed influence to be secured by the membership of such a family. Here her taste, naturally refined, was cultivated, her intellectual powers were successfully disciplined, and her piety, discovered in early childhood was developed, so that at the early age of seventeen she discovered such maturity of personal,

mental and Christian character, that she received from the Society for the Promotion of Female Education in the East, an appointment as a missionary to China.

For a girl so young, so refined, so highly educated, to leave home and an endeared circle of friends, to go to the opposite side of the globe to impart her religion to heathen women, amid all the dangers, privations, and embarrasments of such an enterprise, might naturally awaken the surprise and call forth the remonstrance of friends, but such remonstrance, instead of shaking her purpose, found her unmoved, and sustained by all the deliberation and decision of maturer years.

The following extract from one of her revered correspondents, may indicate the sentiments of many others:

"My Dear Theodosia:—The contents of your last did, indeed, surprise me. Little did I think, when you remarked to me in one of your letters that you knew not *when* and *where* we should meet again, that an enterprise, fraught with such peril, was then absorbing all your thoughts and your prayers. The path to heaven through this troublous world has ever been strewed with difficulty; but the course of a missionary, who can describe its perils, or conceive its dangers and privations? Do not for a moment, my ever dear friend, think I have said this to discourage you; but while I admire the strong faith that manifests itself in your determination, I do think your native land offers ample opportunities for manifesting all your piety and Christian love.

"With tender love, believe me, as ever, fondly and sincerely, your friend."

These persuasions and entreaties of honored and endeared friends proved a severe test of her purpose to leave her native land, but that purpose was not the result of emotional piety, but of a maturity of judgment quite in advance of her years. Few persons ever discovered a more trembling solicitude to learn what was right, or greater decision to do what was duty.

A few months after Miss Barker received her appointment were spent with home friends in preparation for her voyage. At length, the final adieus were given, the last farewell exchanged with her fond father and loving mother and affectionate sister; and kind and cherished friends, and all the tender ties that bound her young heart so strongly to home and native land were sundered; and we find her journal headed by the words, "As thy day is, so shall thy strength be;" and dated, "August 9, 1837. Left Hackney, at eight o'clock and proceeded in the steamer to Gravesend, from whence we immediately embarked on board the ship Hashemy. I had so long—I may say daily for months—looked forward to leaving my native land, and all my beloved friends, that I found the trial less than I had feared. Although, in the afternoon, I was much depressed, at night God was pleased to grant me much enlargement in prayer, and I felt refreshed.

"August 10. At six, this morning, we were towed away by steamer. O, my beloved country, is the hour of our parting come? Shall I tread no more thy green hills and sea-girt shore? No; never, never! Yet I recoil not; yea, my heart rejoices that I am on my way to

heathen lands, to be employed in my Redeemer's service. What a privilege!"

Miss Barker enjoyed the companionship of Christian fellow-voyagers from England to Batavia, but thence to China she was a lone passenger. On reaching Macao, she became a member in the family of Rev. Mr. Gutzlaff, and gave herself to the study of the Chinese language. This she had commenced, while in England, under the instruction of the Chinese professor in the London University, and was able, soon after her arrival in China, to commence her instructions; and during her career of five years among the Chinese, had learned to read and write and speak the language with rare accuracy for a foreigner.

On the 27th of March, 1838, Miss Barker was united in marriage to Rev. W. Dean, at Macao, and soon after proceeded to his station at Bangkok, where she engaged with great zeal and success in her appointed work, till the first part of 1842, when they removed to Hong Kong, and organized a new Chinese church, and planted a new station for the class of Chinese speaking the Tie Chiú dialect. Here she entered with her accustomed ardor upon her chosen labors, and continued with great energy and hopefulness her varied engagements, up to the fatal attack of small-pox, which in one short week ended her work. She died at Hong Kong, March 29th, 1843, on the twenty-fourth anniversary of her birth, when, before the disease had fully developed itself, the silver cord was loosed, and the happy spirit took its flight to that world where death is swallowed up in victory.

By the death of Mrs. Dean, her family was deprived

of its light, the heathen of an efficient and devoted teacher, the church of one of its brightest ornaments, and the mission of one of its most valued and useful members. Her mind was habitually cheerful, her heart humble and prayerful, her judgment discriminating and sober, her habits active and persevering; her life, though short, was useful; and her death, though sudden, was peaceful and happy. Her piety was free from ostentation and display, and it would be difficult to find the person who, more happily than herself, blended the duties of the missionary, the Christian friend, the affectionate wife, and the fond mother. She is doubtless now, in company with some to whom she gave the first lessons of Christian truth, engaged in praising Him who redeemed them each by his own precious blood.

DEVAN.

Mrs. Lydia Devan, daughter of David Hale, Esq., one of the editors of the New York Journal of Commerce, and wife of Rev. T. T. Devan, M. D., died at Canton, 18th of October, 1846. Mrs. Devan went to China with her husband, in 1844, under the patronage of the American Baptist Missionary Society, afterward known as the Missionary Union. After remaining for a while at Hong Kong, Dr. and Mrs. Devan took up their residence at the city of Canton, where they continued in labors abundant, and produced impressions for good upon the people, which were abiding. Mrs. Devan, uniting high mental gifts and culture with the kind words and

genteel bearing of a true Christian woman, commanded respect and wielded an influence for good over all around her. Young men from Christian lands, who there had strong temptations to throw off the restraints of Christianity, were led to confess great obligations to her kind words and pious example; while the heathen revered and loved her as an angel of mercy. She was everywhere a burning and a shining light.

DOOLITTLE.

MRS. SOPHIA A. DOOLITTLE, wife of Rev. J. Doolittle, and daughter of Luther Hamilton, Esq., was born at Flemming, Cayuga county, New York, March 20, 1818. Her father was a prominent man in the place where he lived, and an active member of the Baptist church. The first letters received by Mrs. Doolittle in China conveyed to her the tidings of the death of this honored father, whose pious life and parental counsels, had in early life brought her, in her right mind, to sit at her Saviour's feet. At the age of thirteen years she was baptized and became a member of the Baptist church in her native town.

In 1835 her parents removed to Auburn, where the daughter became a member of the Baptist church under the pastoral care of Rev. Mr. Backus, and where she conducted a flourishing school. In consequence of her father's financial reverses she was left to her own unaided efforts to gain an education—and though the struggle

was severe, the success was triumphant. She became distinguished as a teacher, and had discovered taste and talent for music, poetry and painting. She spent about ten years in teaching, first at Auburn, then at Dansville, and finally as preceptress of the Ithaca Academy. These were years of noble deeds and successful service in the cause of education. Her early struggles and patient toils, first for her own, and then for the education of her sisters, and her sex, furnish a lustrous example of woman's noble endeavors, and embalm her name in the hallowed memories of those who were allowed to enjoy in her the relationship of daughter, sister, teacher, wife and mother.

The subject of this sketch, on the 20th of June, 1849, was united in marriage to the Rev. Mr. Doolittle, who having been a student at Hamilton College and Auburn Theological Seminary, was on the same day ordained to the work of the gospel ministry by the Presbytery of Cayuga. He had already been accepted by the American Board as a candidate for missionary service in China.

A few months were spent in preparing their outfit and visiting their friends, and taking the last farewell of home; and on the 22d of November, 1849, they embarked at Boston for China, in the ship Santao. Their fellow-passengers were the Rev. Mesrs. W. A. P and S. N. Martin, two brothers, and their wives, destined as a reinforcement of the Ningpo mission, under the Presbyterian Board. After a voyage of four months and a half, they landed at Hong Kong, where they enjoyed the hospitalities of Richard Cole, Esq., printer and type

founder, of the London Missionary Society. On the 8th of May an opportunity offered a passage for them to Fuh Chau. They touched at Amoy, a city on the coast, but in the same province with Fuh Chau, where they spent a few days with the members of the mission first commenced by the lamented Abeel.

They reached Fuh Chau May 31, 1850, and found a temporary home in the family of Rev. Mr. Peet, till a house could be prepared for them.

Mrs. Doolittle, by her cheerful activity and Christian devotion, did much to inspire others with her zeal and courage in their work, while she engaged in the service of teaching, first a school of boys, and afterward a company of girls, which after great effort were gathered for instruction. The Chinese looking upon the education of their girls as a needless expense, and sending them to missionaries a dangerous experiment, were slow to give their consent; but at length schools were opened by Mrs. Maclay, Mrs. Cummings and Mrs. Doolittle. The latter was commenced with a small number of girls in 1853, but with pleasing results. Here, amid the darkness of paganism, the alarm of insurgents, threatening famine, perils by robbers, prostration by climate and disease, she still held on her way and prosecuted her work.

In 1854 Mr. Doolittle, in consequence of his own health, spent the summer in the southern ports of China, attended by his family, but returned in November with health renewed to resume his work. But in the midst of these blessed labors and brightening prospects for still greater usefulness, Mrs. Doolittle was cut down, June 21, 1856.

The parting scene is thus described by an eye witness: "At length Mr. Doolittle requested me to bring Henry. He was sleeping quietly, all unconscious that his mother was so soon to be removed from him. He is a small and delicate child, her only one, about two and a half years old. I brought him over in my arms and gave him to his father, who roused him from his slumbers and held him on the bed near his mother. The scene which ensued I am sure my feeble pen can not adequately describe. O! it was a precious scene, on which angels might look with rapture. Her darling, only boy, was before her, the child of her most ardent attachment, as we had so often seen it so tenderly manifested in days gone by. The whole mother was aroused in her soul. She stretched forth her hand toward him and cried out in tones of most melting tenderness and love, 'Little Henry! little Henry! little bird! Mother loves little Harry, very much she loves him.' These tones so rich, so full, so almost unearthly, seem to fall again on my ear while writing. Perhaps I shall never forget the sublime scene and those melting words. I trust I never shall. They are to my mind proof of the strength of maternal love, which volumes could scarcely deepen. She stretched forth her hand and laid it tremblingly on the head of her little boy, where it was held steadily by her husband's hand, and in those same earnest, clear, rich tones, which I have never heard in all my lifetime, she said: 'Thy will be done. God bless us all, and take us all to heaven.' She said no more, but fell asleep in him to whom she had committed all."

The following lines are from Mrs. Doolittle's pen:

TO MY BROTHER.

Alone this evening, brother,
I sit and think of thee;
The stillness of the moonlight hour
Now beauty adds to fancy's power,
As round thy name it wreaths a flower
To memory.

I see thee now enraptured
By learning's guiding light,
As step by step its meteor spark
Through doubt and gloom, and shadow dark,
Still woos thee to a higher mark—
Fame's giddy height.

O! banish every gloomy care,
To life's great end aspire:
The good, the beautiful and true,
Do thou through all thy life pursue,
Then God will weave a wreath for you;
This I desire.

DOTY.

MRS. DOTY, the wife of Rev. E. Doty, and daughter of Mr. Hezekiah Acley of Litchfield, Connecticut, died at Amoy, China, October 5th, 1845, aged thirty-nine years. At the age of thirteen she professed her faith in Christ, and in June, 1836, she was one of the number who went out under the Reformed Dutch Church to establish a mission in Netherlands India. When the five ports were opened in China, Mrs. Doty, with her husband, removed to Amoy, where in a rich harvest field and

brightening prospect for usefulness, she continued but fifteen months and was removed to a higher service above. Her health was never very vigorous, and her decline to the grave was gradual and her end was peace. Her funeral services were performed by Rev. Mr. Pohlman, who at the same station but five days before buried his own wife. Mrs. Doty left two daughters in that heathen land to mourn a tender mother's loss.

Mr. Doty, after taking his motherless daughters to America, returned to China with his second wife in 1847. We recollect the freshness of health and promise of usefulness which this woman brought to China, as we enjoyed a brief interview on the little vessel in the harbor of Hong Kong, in which she had embarked for Amoy. The picture of her womanly form and pleasing face still lingers on the memory, and we felt to congratulate the man who had such a wife, and the mission at Amoy for such an accession to its numbers. After about ten years, this mission was again in mourning and Mr. Doty was again a widower. The second Mrs. Doty died February 28, 1858.

DYER.

Rev. Samuel Dyer was born January 20th, 1804, at the Royal Hospital at Greenwich, near London, of which his father was then secretary. His mother was an educated and pious woman, who lived to see her son employed as a missionary to the heathen. Samuel's education, till he was twelve years old, was conducted under

the parental roof, where he enjoyed largely the advantages of religious instruction and a pious example. In those youthful days he was distinguished for his docility of temper and his application to learning. His moral principles were strong even at that period, and he scrupulously avoided the society of boys of corrupting habits. About this time he was sent to a boarding school at Woolwich, where his teacher speaks in high commendation of his moral influence and progress in learning. In 1820 his father having succeeded to the chief clerkship of the Admiralty, removed from Greenwich to Paddington, in the neighborhood of London. Here Mr. Dyer found a location for his family, consisting of five sons and five daughters, and a home in the house of God, where they enjoyed the ministrations of the Rev. J. Stratton. Here Mr. Dyer was elected to the office of deacon, and his son Samuel found himself under influences and engaged in employments congenial to his taste. To the blessing of God on the ministrations he enjoyed at Paddington chapel he attributed his salvation.

The following letter to his pastor, from Penang, alludes to the time and means of his conversion:

"My dear brother, and *father* in Christ, whom I love exceedingly in the gospel of our adorable Redeemer—it grieves me exceedingly, beloved brother, to find from your favor of November, that you have not received either of my two letters in answer to your acceptable presents. You must think me ungrateful, and yet you do not drop a hint to that effect; indeed your letter is so kind that it has melted my cold heart. In very deed,

beloved brother, my inmost soul glows with ardent love to you. I never felt in England as I have felt in India towards my parents, among whom I reckon yourself. Were it possible for me to take the wings of a dove and fly across seas and continents, I should like, above all things, one short visit to the parental abode that I might pay yet one last tribute of filial affection. And methinks if it be congenial with the state of the blessed, after having entered the celestial portals, I shall first of all, in lowly adoration, bow at the footstool of the triune God, and then I shall hasten, with overflowing affection, to receive the welcome benediction of honored and esteemed parents. But to sum up all in one word, pen and ink will not express the glowings of my affections towards you and other dear friends in England.

"I am happy, oh, very happy, in this blessed work, although the least and meanest of all the laborers in the vineyard. The Lord is pleased to give me his grace from day to day, so that, although humbled to the dust on account of my own weakness, ashamed of my want of love and zeal, and sinking into nothing at the thought of my insufficiency, something helps me to persevere. Oh! it must be the grace of God, which is as necessary from day to day as daily food.

"Paddington lives in my warmest affection. It was there I kneeled on the separating line between Christ and the world. I kneeled and prayed for strength to side with Christ. I arose, and was inwardly assisted to turn my back upon the world. And from that good day to this Jesus has been precious to my soul.

"To all Paddington friends present my sincere love.

Tell them I hope to see them *soon*—in 'a moment,' as the apostle speaks. We have one home, far away, but we know not how *near*. Pray for me, beloved brother, even as ye also do. Your very affectionate brother,

"SAMUEL DYER."

While at Paddington, he was a teacher in the Sabbath School, where the following tablet, since erected in the school-room, shows the estimation in which he was held by his associates and pupils:

IN REMEMBRANCE

OF SAMUEL DYER,

WHO WAS FOR SEVERAL YEARS A HUMBLE, PIOUS, AND FAITHFUL

TEACHER IN THIS SCHOOL:

AND WHO, DEVOTING HIMSELF TO THE SERVICE OF HIS BLESSED

REDEEMER,

WAS, ON THE 20TH OF FEBRUARY, 1827,

HERE SOLEMNLY SET APART AS A MISSIONARY OF THE GOSPEL, AND HAVING LEFT HIS NATIVE LAND FOR THE SHORES OF INDIA, IN THE PROVIDENCE OF GOD, ARRIVED SAFELY AT HIS DESTINATION,

PENANG,

OR PRINCE OF WALES ISLAND, IN THE CHINA SEAS,

AUGUST 8TH, 1827.

"By faith unfeigned, sincere brotherly love, patient continuance in well-doing, and the ornament of a meek and quiet spirit, he endeared himself to us while he labored here, and his memory will long be cherished with affectionate regard by all who knew him. To perpetuate the remembrance of such an example of missionary zeal, this humble memorial is set up.

"The Lord Jesus Christ be with thy spirit."—2 Tim., iv. 22.

In reply to his friends, who sent him a copy of the tablet, he says:

"The copy of the tablet awakened in my mind peculiar feelings—*conscious unworthiness, humiliation before God, love to you*—but I can not describe my feelings.

Would that in very deed and in truth I WERE a man of faith, love, and meekness; but it does not become me to enlarge on this subject.

"Glad should I be, my beloved brethren and sisters, if some of you would come into the Lord's vineyard. I offer to you the convictions of my maturest judgment, that should any of you engage in the missionary cause with proper motives, you will never, for a single moment, regret the greatest sacrifices you may be called to make."

His application to the London Missionary Society, for an appointment as a missionary, is dated June 23, 1824:

"GENTLEMEN:—The purport of this communication is to introduce myself to your notice, and to offer my services for the promotion of the cause in which you are engaged, in doing which, I suppose it to be proper to state to you briefly my history and my views.

"From a very early age I had a predilection for the bar. This continued for some years, until it became necessary for me to take some decisive steps. I then entered myself as a student in the Inner Temple [the great law school of London], and about two years after became a member of the University of Cambridge. It was my intention to graduate, and after that to follow the profession of law. After I had resided at Cambridge some time, I understood that I could not graduate without becoming a member of the established church; but, as I foresaw that I could not conscientiously do this, I resolved to leave the university, and did so in my fifth term. I think it was in the second term of residence that I conceived a wish to become a missionary, from the circumstance of

reading the memoir of one of your missionaries, with whom I was in some measure acquainted. However, this desire of going abroad was stifled after a short time. I do not know if ever I have perused the memoir since, but the same wish has been called forth. When I left the university, I directed my attention to the ministry of the gospel, and since then my way seems gradually to have been made clear. I am, therefore, induced to offer myself entirely and without reserve to your disposal.

"I am, gentlemen, your most obedient servant,

"SAMUEL DYER."

His pastor commended him to the directors of the Missionary Society as a young man of special aptitude in acquiring language, of good literary acquirements, and talents of a solid and improving kind; and adds, that besides sacrificing his prospects at the bar, he would have to relinquish an annual income by becoming a missionary.

He was accepted by the society, and repaired for a time to the missionary seminary at Gosport, in the south of England, then under the care of Dr. Bogue. His position and prospects here contrasted strongly with those of the law student at the University of Cambridge, but the change to him never ceased to be the occasion of satisfaction and joy. When learning that China was his destined field of labor, he says, "There is no station which I would have preferred to the Chinese, and the language will be met, at least, with pleasure, if not mastered." He adds: "I sometimes think I shall see but little more of my friends, and the thought has pained me; but never am I so desirous of the work of a mis-

sionary as then. Willingly will I forsake my friends for Christ, though I love them so dearly. The love of home, parents and friends, remind me, when called forth, to an unusual degree, of the great theme that demanded stronger love still; but, whether in England or India, my heart shall never cease to bear an affection towards those who have been my companions and guides from my infancy to my riper years."

His theological teacher, Dr. Bogue, says of him, that there is every prospect of his proving an invaluable missionary to the heathen, and adds that the foundation of missionary qualification must be laid in a thorough course of theological study. All missionaries should be first-rate divines, since errors taught by them, or a doctrine perverted, or even forgotten, may have extensively pernicious effects on the people of the country in which they are attempting to plant the gospel.

At this time Dr. Morrison was on a visit to England, and it gave him no small pleasure to find in the family of Samuel Dyer's father, the boy he had there known twenty years before, now the appointed colleague of his missionary labors for the Chinese. By the aid of Dr. Morrison and the books he had sent home, young Dyer had in England made such a beginning in the Chinese, as to be able to read imperfectly the sacred Scriptures in that language. On the 20th of February, 1827, he was ordained at Paddington chapel as a missionary to the heathen, and on the 10th of the following month, he left the shores of England amidst the prayers, tears and best wishes of many. The ordination was a season of much interest, and the renewal by the Holy Spirit, and the

conversion of some souls that night sealed the service with the approbation of God.

Soon after his ordination Mr. Dyer was married to the eldest daughter of Joseph Tarn, Esq., one of the directors of the London Missionary Society, and, on the day before specified, they sailed for the Straits of Malacca.

He was destined to take charge of the Anglo-Chinese College at Malacca. This name, for such an elementary school, was given in anticipation of what it was to be, rather than what it then was—as the infant bears the name of the man he hopes to become. Mr. Dyer, on reaching Penang, or Prince of Wales Island, changed his station, pending the approval of the society at home, and finally made Penang his field of labor.

He landed there August, 1827, when the Chinese mission had been vacated by the death of his predecessor, the Rev. Mr. Ince, who had gone to his rest in 1825, leaving scarcely any trace of his labors, except a small Chinese school.

Mr. Dyer says, in a letter to his sister, "Penang is a very pretty place, woody in the extreme, as are all the neighboring islands. There are several lofty hills to which Europeans resort for the benefit of their health. From the foot of the hills to the sea is a gradual descent, so that good water, the source of which is a waterfall from the mountains, is conveyed in an aqueduct of clay to the English town. We reside within two hundred yards of the sea. This (September) is the rainy season, and the most unpleasant throughout the year; yet it is far from being disagreeable. We have rain every day, but then it is in heavy showers, which are followed by

sunshine. During this season it is pleasantly cool in the daytime. The nights are always cool, and I believe Penang equally healthy with Singapore. But the most healthy place in India requires that we should be very careful of exposure."

Penang is a beautiful island, situated just north of the equator, abounding with nutmeg and other spice trees, and has not unfitly been denominated the paradise of the East. The town contains a population of about ten thousand Chinese, besides representatives of twenty or thirty Indian nations. Mr. Dyer gave himself to labors for the Chinese, and soon after his arrival wrote home that he was not then able to preach in the Fuh-Këen dialect, but he hoped to do so in a few weeks. This was in 1827, and in 1834 a missionary called there, when Mr. Dyer remarked, that he had been preaching for some years to the Chinese, but finding that the people did not understand him, he had closed his chapel till he had learned the language. This remark was made by one who finally acquired perhaps the most accurate knowledge of the Chinese language of any foreigner. He says, "I am glad I did not know all the difficulties before they were half encountered, otherwise I might not have had courage to grapple with them."

He says, "the Chinese universally worship idols. You can not go into a Chinese house, but it has an idol, an altar, and incense. If a man have no idol, a Chinaman will say he is a bad man. The Chinese are affable, friendly, and assent to all I say about Jesus Christ, and some go so far as to be zealous in telling others the same things, without affording proof that they are true be-

lievers." He says, "I have lately made a journey into the interior and southward of Penang, to distribute books, and was everywhere kindly received. After my return home I was visited by one who asked for the whole Bible. After speaking to him about Jesus Christ, I sent him away with the New Testament, promising him the Old the next time he came." He adds, "I can not at present do much actual work, but have three Chinese schools, and these schools, taught by native teachers, contain fifty pupils, all of whom are learning Scripture truth.

"These schools are sustained at little expense, while Christian school-books are introduced, and teachers and pupils are brought under Christian influence and instruction.

"The Chinese who call on me receive Christian books; in this they differ from the Malays, who will not." The latter are mostly Mohammedans, who everywhere discover a decided hostility to Christianity. These have performed the most revolting part in the slaughter of Christian teachers and converts, during the recent insurrection in India. These have furnished bands of robbers and pirates who have made *sport* of tortures more agonizing than the *Inquisition*, and for an *amusement* indulged in all the shocking barbarities of cannibalism! Some of the missionaries have been eaten by them, while others will carry to their graves the marks of their deadly weapons.

The language or languages of China differ from all those known to the nations of the West, in almost every point in which languages can differ from one another.

That which is *spoken* is not, and on their system can not be *written*, and that which is written has no alphabet, nor any thing approaching in the remotest degree to the alphabetic system. In order, therefore, to communicate oral and written instruction to the Chinese, two languages have to be acquired, each possessing difficulties of a very peculiar character. In the *spoken*, the nasals, aspirates and tones are among the difficulties; in the *written*, forty thousand symbols to be memorized, without declension, conjugation or comparison, may test the courage of the aspiring student. Mr. Dyer, more than most others, apprehended the difficulties of the language and mastered them. His ear was nice to discriminate the sounds, and his organs of speech adapted to utter them.

Among his multiplied labors Mr. Dyer made a successful effort in *typography*. This he did under great disadvantages, and overcame difficulties before which men of ordinary ingenuity and perseverance would have tired and turned away. He saw that in a language of forty thousand words there must be many seldom used, and some never required in Christian books. Therefore, instead of cutting a punch for each character as arranged in the Imperial Dictionary, he selected such Christian books as were within his reach, including the version of the sacred Scriptures, and such native books as treated of subjects of a moral and religious character, and formed his estimate of the frequency with which each character is used in each book. In this way he estimated the number of punches to be cut for his font and the probable number of each character required to set up his forms.

In this he had to tread an unbeaten path and to perform a herculean task. His investigations settled some important points, and the *first* was, that instead of forty thousand characters about five thousand would be sufficient for all the practical purposes of the Christian missionary. This was on the supposition that an occasional character should be cut to supply any deficiency in the font which might be discovered in reducing it to practice. Mr. Dyer lived to see his desire accomplished after giving to this work the prayerful toil of several years of his missionary life.

Fonts of these type have been completed in two different sizes and put into successful use. They are important in all printing where Chinese and English are combined, such as grammars and dictionaries, when the two languages are necessarily printed on the same page. For want of such, a substitute in some cases has been found by cutting the Chinese character on the blank face of a block of type metal. This is an expensive and unsatisfactory process.

For the printing of the Scriptures and tracts, or any book which requires only the Chinese character, it still remains a question whether we gain any thing in economy, expedition or beauty, the Chinese being judges, by substituting the metallic for the common Chinese mode of block printing. This was practiced in China for several hundred years before printing was known in Europe. It is done simply by preparing a board half an inch thick, the size of the page or leaf, and planing it smooth on each side, and then the MS. being accurately written out is pasted on the board which receives the

impression of the characters; then the spaces are carved out, leaving the strokes of the character as a stereotype plate from which the impressions are taken.

They also use wax plates, which are prepared by spreading a coat of wax on a wooden frame, after which, with a graving tool, they cut the characters thereon. This method is rarely adopted except in cases of haste and urgency.

They also cut or cast movable types, but these are not in common use among the Chinese.

The Chinese, in their own method of block printing, will furnish ink and paper, and print and bind the entire New Testament, at an expense varying from fifteen to twenty-five cents per copy.

In relation to the rules for translation, Mr. Dyer says:

"Indefinite expressions should be avoided, where the sense is definite.

"Faithfulness consists in exact *correspondence* rather than in exact *similarity*.

"In translating the sacred Scriptures, the more haste the less speed. A single gospel, or epistle, or the Psalms, in its translation and revision, may profitably go on through two or five, or even ten years."

In 1835 Mr. Dyer removed to Malacca, where schools were established, and where the printing press and the type foundry were put in successful operation.

He had there the aid of *Liang Afa* as an assistant in preaching to the Chinese.

He had been there scarcely four years, when, in 1839, the severe illness of Mrs. Dyer compelled them to visit England. Concerning this trial, he says, "Our only wish

is to live for the glory of the Saviour, and the good of China. When we go, we leave our hearts in China. We go *from* home, not *to* home. Happy, thrice happy, shall I be to join again the little band of devoted missionaries."

On the 18th of September, 1839, he writes, "Last night will never be forgotten by us, inasmuch as we weathered the most terrific hurricane off the Goodwin Sands you can possibly imagine; and were very nearly lost, for we struck, but, through the merciful interposition of our heavenly Father, we anchored safe in the Downs last night, and landed this morning."

He spent, in England, about two years in advocating the cause he had at heart, when Mrs. Dyer's health was so far recovered as to warrant a return to their delightful labors among the heathen.

He and his family embarked on the 2d of August, 1841, on board the Plantagenet bound for Calcutta. It was his happiness to have met in England with a young lady well qualified to teach his children, who went with them to India as governess, which saved him the pain of leaving his children in his native land, while he should go abroad to see them no more.

Two days after, he wrote to his father, and sent by the pilot a letter, in which we find the following expression: "We have now a favorable breeze, and being a fine, clear day, we see the cliffs of Albion, pardon me if I say, I trust for the last time. You well know it is not for want of patriotism that I say this, for the land of my fathers is dearer to me than all lands, save 'the land that is very far off.' Neither is it the want of filial affection, for I

could not have left my honored father without the assurance that I should soon see him again, and be with him for ever. But when I think of the three hundred and fifty millions of China perishing for lack of knowledge—when I remember that Jesus Christ died for our sins, and not for ours only, but also for the sins of the whole world—and that it is in vain that he died for them unless they are made acquainted with the fact—O then every object in this world dwindles into insignificance compared with the object of carrying the glad news to a dying world!"

After seventy-five days' sail from Portsmouth, they landed at Cape Town, South Africa. He called at the house of Dr. Philip, but found only Mrs. Philip, the doctor being absent on a visitation to the stations interior, from which he received encouraging reports. "What think you," said he, "of meeting two hundred and fifty at a prayer meeting in the interior of Africa?"

They reached Calcutta about the middle of December, where they remained for three weeks, concerning which he writes, "Oh! the foul deeds that are done in this dark, *dark* land! Deeds that make one feel horrified to think that human nature can sink so low. Deeds, the bare knowledge of which seems to defile and pollute the soul; and yet I would that friends in Britain knew them, for then I think they would be all zeal, all fire, all liberality, if perhaps they might raise human nature from a state lower than that of the very brutes."

There are at least thirty evangelical ministers in Calcutta. There are Episcopalians, Baptists, Presbyterians, Independents, and eighteen of these met together at the missionary breakfast.

In a letter dated Singapore, 8th March, he writes—"It is now ten days since we arrived here, having touched at Penang and Malacca, where I was detained some time in order to settle the affairs of the college."

At Singapore, he resumed the work of preparing the type, and says, "If my life is spared, and grace is given, I shall yet sing my song of triumph over the China type of smaller size. These are just one fourth the size of the larger type, and will condense our books into one fourth the size." He was also engaged in Scripture translations, and in preparing a vocabulary.

On the 18th July, 1843, he left Singapore, to meet a convention of missionaries at Hong Kong, to consult in regard to the translation of the sacred Scriptures. He left his station and his family, to return to them no more! At this convention, Mr. Dyer was appointed secretary of the meeting, which imposed on him much labor. The object was to unite the representatives of the various evangelical missionary societies in China in the work of translation. The deliberations on the subject for many successive days, by a large company of missionaries from various societies, called out many important matters regarding the work, but it proved an impracticable attempt to unite so many minds in the work of producing one translation. There was apparent, on the very threshold of the enterprise, a diversity of opinion in relation to the term to be used for God, and though the subject has been made one of protracted discussion, different minds have only been confirmed in their different views, and different versions have been made accordingly. It is one among the various instances, showing the impractica-

bility of translating the Bible by committees, and deciding important principles of translation by a plurality of votes.

At the close of the meetings at Hong Kong, he visited Canton, where he suffered a severe attack of fever, but so far recovered, as to embark for Singapore, but while the ship touched at Macao, the fever returned with such severity, that he was removed ashore, where he soon slept in peace. His last words were, "Blessed Jesus! sweet Saviour! I go to be with him who died for me."

His grave is by the side of that of Dr. Morrison, in the cemetery of Macao. Thus the two, who were united in life and labor for one object, by a marked and mysterious providence of God, found a resting place together.

In personal appearance Mr. Dyer was rather below than above the common stature. His form was slender, and in later years inclined to stoop. He had a blue eye of deep thoughtfulness, and the whole appearance of the man presented a personification of meekness and benevolence. The first impressions he produced on the mind of the stranger, were unpromising, but acquaintance produced respect, which grew into esteem and admiration. His movements were gentle, his speech somewhat measured, and marked by a strong nasal intonation. He was humble-minded, eminently kind-hearted, and decidedly intellectual. He was a *good* man, and full of faith and the Holy Ghost.

EVANS.

Rev. John Evans was sent by the London Missionary Society from England to join one of their Chinese stations; reached Singapore 1833, and soon after became the superintendent of the Anglo-Chinese College at Malacca, where he died of cholera, in 1841.

He was a man of generous intellectual endowments, and of commanding personal appearance. Malacca, the field of his labors and the place of his sepulchre, is a Dutch colony, in the Straits of Malacca, a few miles north of the equator. At a time when the cholera was carrying off large numbers of the native Malayan inhabitants, as well as the Dutch colonists, Mr. Evans was called to visit his colleague, the Rev. J. Hughs, in his last sufferings from the same disease, and was numbered himself among its victims a few hours after.

FARMER.

Rev. William Farmer, of the Church Missionary Society, reached China 1848, and was stationed at Shanghae. Failing health compelled him to embark for England, 1850; but he died at sea before reaching his native land.

While at Shanghae an extended correspondence was carried on between Mr. Farmer and Mr. Wardner, on the Sabbath question—Mr. W. being a Sabbatarian We are not aware that either was convinced of his error or converted to the faith of the other. The one has gone

to his rest, and we trust the other, at last, may join him in the Sabbath of heaven.

It is interesting to know that while the Chinese have no Sabbath day of rest and holy worship, their days of mourning are measured off by *sevens*. They sometimes mourn for the dead for a week, and after twenty-one days resume the ceremonies.

FAIRBROTHER.

MRS. FAIRBROTHER, wife of the Rev. William Fairbrother, died at Shanghae, on the 18th of September, 1845, after a residence of a few months in the country. For several years she had indulged the hope of carrying the gospel to the heathen, and lived to reach her destination, but died before carrying into execution her work. Her piety was unobtrusive and sincere, proved by the holiness and consistency of her life. Her husband, who was a missionary of the London Missionary Society, returned to England in 1846.

FAST.

REV. CARL J. FAST, sent by the Swedish Missionary Society at Upsal, reached China 1849, and was associated with Rev. A. Elquist, in establishing a mission at Fuh Chau.

On the evening of the 12th November, 1850, Rev. Messrs. Fast and Elquist, in a small boat with three

rowers, went down the river a few miles to the receiving ships, for the purpose of exchanging their bills. Funds for the current expenses of the missions in China, are usually sent out in bills payable in London, and these are exchanged with the merchants for coin current in the country.

The next morning, after visiting one vessel and while passing to the second, the boatmen inquired, "Have you got your money, yet?" This was deemed a strange question, but replied to in the negative. On leaving the second vessel, on the morning of the 13th, the inquiry was repeated, and answered in the affirmative.

During the stay of the missionaries on the vessel, the boatmen went ashore, and when they were questioned as to the reason, replied that they went to buy some small articles they needed. The gentlemen, however, proceeded in the boat to return home. On nearing the Kinpai Pass, not more than two or three miles from the vessels, about eleven o'clock in the forenoon, the boatmen were observed to be inactive, and were urged in vain to row faster. Soon after, a sail-boat came in sight a short distance ahead, apparently bound up the river. The wind being light, the row-boat soon came up with the sail-boat (it seems right alongside), when those on the latter instantly hooked on, and commenced a fierce assault with stones and spears. Messrs. Elquist and Fast both seemed to feel that the pirates intended to put them to death, and that they themselves must fight for life. Mr. Fast put his head out from under the boat cover, and fired a pistol. Mr. Elquist rushed out to resist the attack, and fired twice upon the pirates. He soon called

to Mr. Fast to fire a pistol lying by his side, but the latter replied that he was unable. Soon after, he either fell or was thrown overboard; unable to swim, he sank and was seen no more. Mr. Elquist finding resistance in vain, dropped overboard, dove deep, and swam some distance down, then swam ashore. For a time he waited hoping to see something of Mr. Fast; then, wounded and weary, wandered about to find the vessel he had left. His fear of being discovered by those on shore, protracted his wanderings, and it was not till near evening he reached the shore opposite, and was received on board. In the meantime, the pirates, numbering, it is said, about thirty or forty, took the boat, boatmen and booty, to a village just below the Pass on the north side. They threatened the life of Mr. Elquist's servant boy on board, in consequence of a severe injury one of the number had received, but finally released him and the boatmen. They all doubtless shared with the pirates in the spoils, and it was probably a concerted plan between them.

Mr. Fast's body was not seen afterward. He had greatly endeared himself to his fellow-laborers, by his kind and social disposition, and by the simplicity and fervor of his Christian character. Eminently exhibiting Christian love, out of a warm and sincere heart, he has left a precious memory behind, in the hearts of his associates.

FRENCH.

Rev. John B. French was born at Georgetown, D. C., September 26th, 1822. His father, George French, Esq., a lawyer by profession, died in 1834, leaving his son John, at the age of twelve years, to the care of his widow. The parents both were members of the Presbyterian church in his native place, and the promised aid from the widow's God enabled the sorrowing mother to train up her children in the nurture and admonition of the Lord. In his boyhood John was distinguished for filial duty and fraternal affection, for his love of truth and fondness for study. His young heart with fond affection clung to the enjoyments of home, and even when far away, surrounded by the din and discords of paganism, his thoughts went back in grateful memory to the oasis of his childhood, as a temporary relief from his heathen surroundings.

His early education was entrusted to the Rev. James McVean, a native of New York, then a classical teacher at Georgetown. Under the healthful moral influence and highly classical character of such a tutor, the mind of the pupil was happily moulded, while the judicious training of a fond and faithful mother gave a desirable finish to his preliminary education. From this classical academy he entered the Columbian College at the capital of our country, where he graduated with honor.

At the age of eighteen years he became a member of the Presbyterian church, and then decided to enter the ministry. He entered the Theological Seminary at Princeton in 1842, and in 1846 he was ordained as an evan-

gelist by the Presbytery of Baltimore. Thus were fulfilled the predictions of his childhood that he should become a preacher.

His ordination sermon was preached, at his native place, by the Rev. Robert Berry, from the words, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unhis searchable riches of Christ"—an appropriate text for apostolic work.

The following letter to his pastor may show something of his feelings in prospect of leaving his mother: "It has been a source of great comfort to me, and, I trust of sincere thanksgiving, that she to whom I am under so many obligations, and whom I love better than any one else upon earth, is willing to yield to my convictions of duty on the subject of personal consecration to the heathen. Previous to my coming to a settled decision on this subject, I was pretty well aware of mother's views. I knew it would be hard, *very* hard, for her to consent to the separation; but I knew also, that if *duty* required it, she would be willing to submit to the sacrifice. But, my brother, if it will be hard for *her*, it will be infinitely more so for *me*. In her case, only *one* cord is severed—in mine, a *thousand* will be torn asunder."

Our dear brother doubtless expressed the honest sentiments of his heart, but he would not have written this after he became a parent. Again, it is believed that the experience of most who have left home for a foreign service, have suffered less than the parents, or the brothers and sisters whom they have left behind. There is at

first an unseen something in the surroundings of his enterprise, who goes abroad, which engrosses his thoughts, and his work occupies his hands and his heart; and after getting into the service he loves it, and prefers his heathen home, with all its inconveniences, to a house with all the modern improvements in his native land. Most, who have spent years in the East, on returning home, long to get back again to their mud cottage in China, or their bamboo-basket covering in India.

Our brother adds, in the letter from which we have already quoted, after alluding to some severe conflicts with the adversary:

"The only relief I could obtain was in reading the Bible, and in *trying* to pray. I think I have read more of the sacred Scriptures within the last two months than in the twelve preceding months. If I know my own heart, *I do desire, above all things, to live for Christ, and to serve him in the ministry of the Word.* I have often wished for some one to whom I could unburden my heart, and from whom I might receive counsel and consolation. But this has been denied me. Without pastor or friend, I have been compelled to throw myself entirely upon *God;* and the light of his countenance is again shining upon me. The history of Luther as given by D'Aubigne in his history of the Reformation—which I have just finished reading—has *encouraged* me greatly. It may be that God is thus *preparing me* for some great work before me. *Remember me always in your prayers.* I wish very much Mr. —— might be a member of the Presbytery when my application for ordination is made. Love to all

our family. May you be abundantly blessed in your person, family and labors, is the earnest prayer of

"Your unworthy brother in Christ,

"JNO. B. FRENCH."

The above letter, addressed to his pastor, the Rev Robert T. Berry, Georgetown, District of Columbia, was written from Richmond, Virginia, where he was then em ployed in behalf of the Tract Society—a service which he performed with great fidelity and acceptance while waiting the consummation of his wishes in regard to going to the heathen.

Soon after his ordination, having received an appointment from the Presbyterian Board to labor at Canton, he set sail from New York, July, 1846, in company with the Rev. Mr. and Mrs. Speer, destined to the same station. After the usual experience of a sea voyage to China, they landed at Macao, where Mrs. Speer found an early grave by the side of the Morrisons, and Dyer, and others of sainted memory, who sleep in the Macao cemetery, awaiting the trump of God to call them higher. Mr. French proceeded to Canton, where, away from the shadow of the American and European flags, and on the banks of the river, and surrounded by the Chinese dwellings, he procured a small China house, and there alone commenced his work and worship among the heathen. Though eminently social in his nature, and possessing largely the refinement of heart and intellectual culture which would fit him in no ordinary degree to enjoy and contribute to the pleasures of home and the enjoyments of society—still, from love to his Master and in imitation

of his example, he cheerfully sacrificed all to the good of the race—and found his pleasures in his pursuits, and his society in the service of his Saviour and the salvation of men.

The writer having often visited our brother in his secluded home, ever found him cheerful, active, and successfully prosecuting his work. The broad river in front was ever covered with passing boats, with here and there a small island rising out of the waters, ornamented with trees and forts or heathen temples; the sides and rear of his little two-story dwelling, which presented a front not exceeding ten or twelve feet in width, was closely packed in by small Chinese houses swarming with heathen life—blocked off by narrow, dark, and filthy foot-paths as the only streets; presented but a dismal home for a man in the freshness of youth and refinement of feeling. Still here he lived alone, with a Chinese boy to bring him water and cook his rice, and a Chinese teacher to aid him in the study of the language. And he was happy and cheerful. He had daily communings with the pure above though surrounded by pagans below—and while every thing around him was dark and filthy, and deafening discord—within his heart all was peace, and within his house all was neatness and order. In sitting down to his little table, it was spread with a clean white cover—and his dishes, though nothing but boiled rice and fish or an egg—were served up in a manner that might tempt the appetite of an invalid. He was classical in his style, and every thing about his dress, his furniture and habits, discovered great simplicity of taste, and refinement of feeling. In person he was of medium height, but of fragile

form, fair skin, light hair, a little near-sighted, requiring the constant use of glasses, and presented the general appearance of a person predisposed to pulmonary disease; still capable of great endurance and protracted toil. His habits were industrious, regular and methodical. His judgment was sound, his investigations searching, and his adherence to principle was unswerving. His frail form and fraternal heart, when nerved to defend the right and protect the injured, assumed a majesty and resistless power. He came to his convictions of religious truths by honest inquiry, and was courteous and manly in defending them.

After several years of domestic loneliness, he found a worthy companion in the daughter of the Rev. Dr. Ball, to whom he was married at Canton. She brought to his aid, not only a congenial spirit and qualities to increase his domestic happiness, but a familiarity with the Chinese language which greatly assisted him in his missionary work. Together, they had wept and prayed, and rejoiced and hoped, as they taught and toiled for the salvation of the millions of that pagan land, till, after thirteen years of successful service, our brother, worn by labor, and wasted by disease, embarked with his family for his native land, as the only hope of preserving his precious life. For a few days after leaving China he seemed to improve, but after passing Anjer he failed, and died November 30, 1858, within three weeks of his embarkation, and on the twenty-fifth anniversary of his sorrowing wife.

On the morning before his death, his wife, with her two little boys, gathered near his couch, and there, in

mid ocean, far from the land of his toils, and still further from the home of his youth—away from a mother's care, and without a sister's sympathy—the little family speak together of their mutual love—their past labors—their future prospects—their friends in the home-land, and their Father in heaven. The devoted wife inquires, "Do you think you will recover?" The loving husband replies, "I trust so." "Are you resigned to the will of God?" He says, "*Perfectly.*" They then prayed together for the last, *last* time. The wife says, "I then repeated to him the first four verses of the fourteenth chapter of John and the twenty third Psalm. He said they were very *refreshing.* I afterward asked him if he had any message for his mother and sisters. He says, 'Tell them that I love them.' I asked him if Jesus was precious. He said, '*Very precious.*' I shall never forget how I sat there and wiped the cold sweat off his hands and face—and watched him die!"

This was no common way of celebrating a birth day! A young wife, on the wide waters of the ocean, beyond the sight of continents and islands, with two little boys by her side, wiping the death-damp from the brow of their father, watching the last breathings of her husband. He looks a last farewell to the loved ones, and leaves them for heaven.

How long that fond wife gazed upon that honored face, now radiant with the smile of peace, we can not tell. But at length the boys, one after the other, print the last kiss upon the lips which have pronounced for them a father's benediction, and implored in their behalf the blessing of their father's God.

The wife, now widowed, weak with watchings and faint with grief, lifts her eyes to heaven for help, and nerved with strength from on high, rises to arrange the toilette of the one she loved most on earth, for his rest in the coral bed of the ocean.

The next day, with the little boys by her side, she stands on the deck to see the enshrouded form of the loved one lifted by the strong arm of kind-hearted sailors, and then lowered into the opening waves, which receive this new treasure to their trust, till God shall raise it to life immortal.

No marble slab is reared there to mark his resting place or remind us of his deeds, but his name is engraved on the hearts of his compeers in the work of disenthralling the millions of paganism from the woes of sin, and will be remembered by many redeemed from China, to join him in the songs of the just made perfect in heaven.

We add the following letter from our brother, dated Macao, 20th April, 1858:

"My Dear Brother:—On the 1st instant, after an exile of seventeen months, I turned my face again toward the old field of my labors, the city of Canton. The blockade of the river was raised on the 10th of February, but owing to the state of my health, and the unfavorableness of the weather, I was unable to go up to the city at an earlier period. I left Macao at 8 A. M., in the American steamer Spark, and returned in the same steamer on the 10th instant, having spent eight days in Canton. The morning that I started the water was unusually smooth, and a dense fog enveloped us

for a time. There were some twenty-five Chinese passengers on board, among whom I distributed Christian books, and held conversation with most of them. As the steamer quietly moved along, I had abundant opportunity for reflection, and many and varied were the thoughts that crowded upon me. The last trip I made in the Spark was when I removed from Canton with my family, on the 4th of November, 1856. Six days previous to that time, on the 29th of October, our mission premises, with every thing they contained, were destroyed by fire, occasioned by the attack of the English upon the city, on the day they first forcibly entered the city gates. It was with a sad heart that I then took leave of the place where so many years of my missionary life had been spent. Our schools had all been disbanded, our hospital broken up, our chapels closed, our houses burned, and our missionary work suddenly brought to a close. Macao was to be for a season the place of our exile. It was under Roman Catholic rule, and we knew not to what extent we might be permitted to labor amongst the fifty thousand idolatrous Chinese residing there. God, however, prepared the way before us, and with devout thanksgiving I desire to record it, that in no way have our labors for the good of the Chinese here been interfered with. A wide door to the access of the people has been opened to us in the providence of God, and we have been permitted to preach and to distribute books without let or hinderance. Five Protestant chapels are statedly opened in Macao for preaching the gospel to the Chinese. The one connected with our mission, situated on one of the most public

thoroughfares, is daily thronged with persons who listen attentively to the word spoken.

"About one o'clock we entered the Bogue, the proper *embouchure* of the Canton river, and distant from the city about forty miles. The English war steamer, Sans Pareil, a seventy gun ship, was lying in the passage, keeping solitary guard. The forts which formerly commanded the entrance to the river, and which mounted over four hundred guns, were lying, with one exception, a mass of ruins. At four o'clock we were at Whampoa, the anchorage of merchant vessels, some twelve miles below Canton. Quite a number of foreign ships were lying at anchor, some discharging rice, and some loading with it for England and the United States. The flags of the different foreign consuls were floating over their floating consulates. A great amount of foreign property was destroyed at Whampoa by the Chinese, after the place was evacuated by the foreign community, and I regretted to learn that the foreign grave-yard even had not escaped desecration. Some twenty have been overturned, and the slabs broken. I made particular inquiries in reference to the extent of the desecration, and have in my possession the names of all the persons whose tombs have in any way been injured. It does not appear that any of the graves have been opened, and I was glad to find that none of the tombs of the missionaries have been touched.

"The monument of the Hon. A. H. Everett also remains uninjured. The elders of the village near the grave-yard have recently been called to an account for this outrage by the foreign officials. They have prom-

ised to have all the graves repaired, and the slabs replaced, at their own expense. The land, also, around the grave-yard has been made over in perpetuity, without any charge, to the three western powers, and will, I trust, before long be enclosed with a wall. For many years efforts have been made to purchase the land in question, but without avail. The Chinese preferred to have the whole control of the ground, and have always been very exorbitant in their charges, and oppressive in their exactions.

"The passage up the river, was, in many respects, a sad one. All the scenes were familiar to me, and on every hand the ravages of war were to be seen. The Barrier forts, the strongest the Chinese ever erected, were all in ruins. They were destroyed in November, 1856, by the Portsmouth and Levant, American vessels of war, in consequence of the forts opening fire, in a most unprovoked manner, upon one of the boats of the Portsmouth, as it was passing up the river. Captain Foote, of the Portsmouth, was himself in the boat, and narrowly escaped with his life. He was at that very time on his way to Canton to withdraw the American seamen, who were there guarding American property, lest in any way they should be involved in the existing hostilities between the English and Chinese. The attack upon the boat was made at noon-day, in full view of the American flag, and with murderous intent, the grape-shot falling among the oars of the boat. When the matter was laid before Yeh, the Governor-General, he made no apology for the act, but coolly advised the Americans to keep out of the way in future, if they did not wish to be fired upon!

"After passing the barrier, we soon came within sight of the city. The immense floating population (100,000), which has always occupied such a conspicuous place in the river, has, in a great measure, disappeared. Vessels of war, English and French, are anchored within short distances of each other along the whole city front. All the Chinese fortifications have been razed to the ground, and for the distance of more than two miles, all the houses on the city side of the river, directly on the river bank, have been burned down. The distance to which the fire has extended inward varies very much. In some places, and for about a mile, it has burned quite up to the wall of the city, a distance of four or five hundred yards from the city; in other places, only a few houses back from the river have been burned.

"We anchored directly opposite the site of the foreign factories, the very foundations of which have been dug up, and the stones, bricks, and wooden piles carried off and sold. It was a melancholy sight, and awakened many sad reflections. The ground around which so many pleasant memories cluster, is now covered with pools of stagnant water. On the opposite side of the river are a number of foreign warehouses, which are rented from the Chinese, and have lately been fitted up as temporary residences. They are occupied principally by the clerks of houses which are established at Hong Kong.

"As I had no passport, I could not enter the city till the next morning, so I contented myself with remaining quietly on board the steamer during the night, and meditating upon the changes which have taken place in Can-

ton during the past few years, and the still greater changes which are yet to take place before this people become the subjects of Immanuel's kingdom.

"Affectionately yours,

"JOHN B. FRENCH."

GODDARD.

REV. JOSIAH GODDARD, a missionary of the American Baptist Missionary Union, was the son of Rev. David Goddard, and born at Wendell, Massachusetts, October 27th, 1813. He indulged the Christian's hope in 1826, but was not baptized till May, 1831, when he became a member of the church of which his father was the pastor. He graduated at Brown University, in 1835, and at the Newton Theological Institution in 1838, and was ordained to the work of the gospel ministry on the following September. In December of the same year, he sailed for the East, and landed at Singapore, in June 1839, in company with Mrs. Goddard, and the Rev. Mr. and Mrs Slafter. After a short stay on that beautiful island of spices (nearly on the equatorial line), he proceeded to Bangkok, his destined station, where he landed October 16, 1840. He found in that city a Chinese population of more than two hundred thousand, to whose Christian welfare he gave his unwearied and successful endeavors. In the year 1842, he succeeded to the pastoral care of the first Chinese church, gathered there by W. Dean, who had then removed to Hong Kong. The church under his ministry was edified, and converts

from the pagan Chinese, were multiplied and added to the Lord. While at Bangkok, he completed the translation and printing of the Gospel of John, some Christian tracts, and an English and Chinese Vocabulary. His name will there long be held in hallowed memory by the native Christians and his successors in missionary work. In 1848, after a severe attack of bleeding at the lungs which threatened his life, he so far recovered as to be able to remove with his family to Ningpo, where, in a cooler climate, he could carry forward his work among the Chinese. There he so far recovered his health as to be able to labor with little interruption. He there learned a new spoken dialect of the Chinese language so as to preach in it successfully to the heathen, there he completed a translation of the New Testament, and formed a Chinese church; and there, September 4th, 1854, he closed a life of honored service for his Master and the cause of missions.

In person he was an exemplification of the adage, that "valuable commodities are put up in small parcels." He was short and thin, of pale complexion, with features and movements marked by rectangles rather than by curved lines. When seated in a common chair he needed a footstool—but in intellect he was a tall man. His native endowments were superior, his education had been extended and thorough, his study of the Chinese language had been patient and successful, his knowledge of the sacred languages and literature was accurate and familiar, and he brought to his work a large share of common sense and sound judgment, and a warm heart and high-toned Christian principle. He saw clearly, he formed

his conclusions maturely, and then adhered to them tenaciously. As a scholar, he was diligent, thorough and accurate. As a preacher, he was methodical, simple and instructive. As a translator, he was laborious, prayerful and successful. He was a faithful missionary, a lovely Christian, a pleasant companion, a devoted husband, and a fond and faithful father. He honored his God, and his God honored him.

Letter from Rev. J. Goddard, dated Bangkok, May 19, 1844:

"To-day Peh Chun, the oldest member of the church, closed his earthly pilgrimage aged eighty-six years. He was baptized by brother Dean, December, 1835, since which time he has walked in communion with the church and exhibited to a very cheering extent the fruits of repentance and regeneration. While able to get out he was regular in his attendance on Sabbath worship, which he seemed to enjoy very much, and he was forward in making contributions at the monthly concert. For some time he has not been able to get out, and his mind has been much broken down by age. Still the love of Jesus has decidedly characterized his declining days, and he has gone, leaving a cheering evidence of that preparation which will secure him a mansion above. His whole reliance seemed to be on the atonement of Jesus.

"Since writing the above, yours of June 29th has come to hand, presenting the resolutions of the Board whereby I am invited to join the mission at Hong Kong. I have felt a constantly increasing desire to have a revised and approved version of the Scriptures brought into use, from the fact that the present translation of the

Old Testament is scarcely intelligible, and in the explanation of the New Testament I am often obliged to say, this verse is not translated correctly. On the other hand, I have been so situated as to prevent me from making as much preparation for that work as I have desired. Direct missionary work in abundance has been providentially thrown upon my hands. I have sought to be relieved from it in order to devote my attention more exclusively to what I supposed to be my appropriate work, but Providence has not opened the door for such relief. Still I can not complain or regret in view of the divine blessing which has evidently rested on my efforts."

GODDARD.

Mrs. Eliza Ann Abbott Goddard, widow of the Rev. Josiah Goddard, died at Providence, R. I., November 28, 1857. She sailed with her husband from the United States in December, 1838, and was the sharer of his labors among the Chinese, first at Bangkok for eight years, and afterward at Ningpo till the close of his life, September 4, 1854. She never seemed to think it necessary for her to get up a mission of her own, separate from that of her husband, but was well content to identify her labors with his by sympathizing in all his toils and triumphs, counseling prudently in time of difficulty, cheering his heart by making his home happy, training her children to filial duty and Christian devotion, speaking words of counsel and comfort to the degraded of her

sex around her, and in all things studying to aid the missionary by staying his hands and strengthening his heart, content herself if she might magnify her high office as a missionary's wife.

GUTZLAFF.

Rev. Charles Gutzlaff was born at Pyritz, in Prussia, 1803. In early life he was apprenticed to a brazier, and afterward studied theology in the Netherlands, where he was ordained to the gospel ministry, and sent out in 1826, under the patronage of the Netherlands Missionary Society, with some duties as chaplain under the Dutch government. On his way to the East, he spent a little time in England, and reached Java in 1827. In 1829 he left the service of the society and went to Singapore, and afterwards to Siam, where he remained till June, 1831, with the exception of visits to Singapore and Malacca, when he was married at the latter place to Miss Newell, an English lady, who soon died, and was buried by the side of her infant child at Bangkok, in 1831. During that year he made a voyage to Tientsin, near Peking, in a Chinese junk, and returned to Macao. February, 1832, he embarked in the Lord Amherst for a voyage to the northern ports of China, and in October of the same year reëmbarked in the Sylph, an opium clipper, for another similar voyage, from which he returned to Canton, April, 1833. He continued for much of the time for the next year in various vessels on the coast, engaged in distributing Christian books and

speaking to the people, and in March, 1834, he made a visit to Malacca, where he was married to Miss Warnstall, an English lady, residing in the family of the Hon. S. Garling, then the Resident of Malacca. In 1835 Mr. Gutzlaff was appointed one of the Chinese secretaries to the English commission in China, on a salary of £800 per annum. He resided at Macao till the breaking out of the war with China in 1839, with the exception of a trip to Lewchew and Japan in 1837, and one to Fuhkien in 1838. During the war he was employed in a variety of ways; a part of the time he was especially attached to Sir Hugh Gough's staff. He was for some time magistrate at Chusan in 1842–3, and on the decease of Hon. J. R. Morrison, in August, 1843, he succeeded to his station as Chinese secretary to the government of Hong Kong, which post he held till his death. In April, 1849, his wife died at Singapore, where she had gone for the benefit of her health; and in September of the same year Mr. Gutzlaff visited England, where he was married to Miss Gabriel, an English woman, and with her returned to China in January, 1851, and died at Hong Kong, August 9th of the same year, aged forty-eight.

Mr. Gutzlaff was personally short, stout, gross in his tastes and manners, active in his movements, rapid in speech, and cheerful and engrossing in conversation. He was by education a German, and had great facility in acquiring the words of a language, though not accurate in idioms, but read and spoke several languages intelligibly. His knowledge of the Chinese language in several of its dialects, was extensive and varied. He had made a translation of the sacred Scriptures into the Chinese

language, and his writings in Chinese comprise a variety of Christian tracts, a History of the Jews, a system of Theology, History of England, the Chinese Magazine, etc., to the number of about seventy different treatises altogether. He also in English published a History of China in two volumes octavo, a Journal of his first three voyages up the coast, China Opened, a Life of Kanghi, Notes on Chinese Grammar, and left in MSS. much collected material for a Chinese and English Dictionary—all which prove him to have been a man of great industry and wonderful dispatch in his literary labors; but in such a variety of multiplied productions, brought forth during the hours of relaxation from the onerous duties of a government appointment, we may not expect great excellence in any one of them.

The great work of his life was performed in his official duties for the government, rather than in his efforts for the promotion of Christian missions.

HAMBERG.

Rev. Theodore Hamberg, a Swede, was sent to China by the Evangelical Missionary Society of Basle, in 1847, and was located at Hong Kong. He was in person and intellect one of nature's noblemen, and as a Christian, he united the meekness of a child with the maturity and well-developed strength of the full-grown man. He discovered great musical taste and talent, and in his younger years was engaged with Jenny Lind in her first efforts as a songstress. As a missionary, he was

the first European to learn the *Hak-Ka* dialect of the Chinese language, and gave his labors to that people, who occupy some of the eastern portions of the Canton province, and are numbered by millions.* He left a MS. dictionary in that dialect, and was instrumental in giving religious instruction to many of them in their native language. He died at Hong Kong in 1854.

HOBSON.

Mrs. Jane Hobson, wife of Dr. B. Hobson, reached China with her husband, in 1839. Dr. Hobson, in the service of the London Missionary Society, opened a hospital, first at Macao, next at Hong Kong, and then at Canton. At these several stations, thousands of Chinese have been successfully treated for diseases of the body, and many more, by him, have been taught the truths of the gospel. His evangelical and benevolent labors have largely taken the type of his great Master's ministrations, who cared for the souls while he cured the bodies of the people. Mrs. Hobson sympathized warmly in her husband's labors, and did much in her quiet, domestic way to sustain him in his toils. After years of personal instruction, and Christian service among the chinese, affording in her person and family an exposition of practical Christianity before the heathen, when disease had wasted her strength, she left China in company with her husband, on the 23d of July, 1845, to seek in her native

* Tai-Peng-Wang, and the leading men in the great rebellion of China, are men of this dialect, and belong to this class of the Chinese.

land a restoration to health. After a voyage of nearly five months, and a passage of seventeen thousand miles over the mighty deep, and when in sight of the shores of her native land, her spirit was summoned to her heavenly rest. She died December 22d, 1845, and her home friends had the mournful satisfaction of welcoming her lifeless remains to a place in their family tomb. She lived by faith, and sleeps in Jesus.

INCE.

Rev. John Ince, one of the first missionaries of the London Society, stationed at Penang, arrived at his station, with Mrs. Ince, June, 1819. He was devoted to labors among the Chinese on the island, while his colleague in the mission, Rev. Mr. Beighton, labored for the Malays. Schools were established for each of these races, and portions of the Scriptures and Christian books were soon in circulation among them. In 1822, Mrs. Ince was called away to join her dear children, who had preceded her to the heavenly world, and on the 24th of April, 1825, Mr. Ince was, by an abscess of the lungs, released from his earthly work, and joined his departed companion and children in the home of the redeemed. His field of labor, so far as its natural scenery is concerned, is not unfitly called the paradise of the East.

Pulo Penang, or the island of betel-nut, is situated near the west coast of the Malayan peninsula, in latitude 5° north, and longitude 100° east, and is computed to contain about one hundred and sixty square miles. In

1785, this island was granted to Francis Light, captain of a country ship, by the king of Queda, as a marriage portion with his daughter. Captain Light transferred it to the Honorable East India Company, and he was by them appointed first governor of the island. When taken possession of, there were but a few miserable fishermen on the sea-coast, but the tombs interior gave evidence of its having been before inhabited. The present inhabitants exhibit a great diversity of races, including British, Dutch, Portuguese, Americans, Malays, Arabs, Parsees, Chinese, Chuliahs, Burmans, Siamese, Javanese, etc. The population in 1833 was about 40,000.

The Penang hills are celebrated as a retreat for invalids, where, at an altitude varying from three hundred and fifty to two thousand five hundred feet above the level of the sea, they find the temperature 8° to 10° below the temperature of the valley, and enjoy a fine sea breeze, exceedingly bracing and refreshing to the weary and wasted residents of those tropical regions. The smaller hills rising gently above the level of the plain, are cultivated with spice trees of nutmeg and cloves, which give to the town a lovely aspect.

On this beautiful island, where only man is vile, the missionaries have established the worship of the true God, in English, Malay and Chinese. The Chinese, as elsewhere, have ever been ready to receive tracts and the sacred Scriptures, and to read them, but the Malays, being Mohammedans, have been slow to receive Christian instruction; but patient and persevering efforts have worn away, to a good degree, native prejudices, and the children of Malays, as well as Chinese, have been brought into chapels of religious worship, and Christian schools.

JAMES.

DR. SEXTON JAMES was the son of I. E. James, Esq., of Philadelphia, U. S. A. He pursued his classical studies at Brown University. Studied theology at Newton, and medicine in his native city. Mrs. James was the daughter of J. Safford, Esq., of Salem, Massachusetts, and soon after her marriage to Dr. James, they sailed for China in the ship Valparaiso, Captain Lockwood, in November, 1847, and landed at Hong Kong March 25, 1848. Their destination was Shanghae as missionaries of the Southern Baptist Convention, and after spending five or six days at Hong Kong, visited Canton, where they spent a week, and then embarked in the schooner Paradox for Hong Kong. As they entered the harbor and in sight of the town, Dr. James had just left the deck for the cabin where Mrs. James was preparing to go ashore, a sudden gust of wind struck the schooner and she went over on her side immediately, and in a few seconds she went down, and nothing was afterwards seen of Dr. and Mrs. James. The other passengers and the crew being on deck were mercifully preserved by clinging to the mast, which projected a few feet above water, and were soon rescued from their perilous position.

Dr. and Mrs. James gave large promise of usefulness, being full of youthful hope and holy enthusiasm for the good of the Chinese, had together made a voyage to the heathen world, leaving behind them a numerous circle of loving parents and kindred, and then together made the voyage to the haven of eternal rest.

JARROM.

MRS. W. JARROM, the wife of the Rev. W. Jarrom, of the English Baptist mission at Ningpo, came to China with her husband in 1845. After suffering much, with Christian fortitude and submission, she died at Ningpo, February 26th, 1848. Seldom has it fallen to the lot of man to witness a death-bed scene affording a more delightful illustration of the Scripture saying—"Mark the perfect man, and behold the upright, for the end of that man is peace."—Psalm xxxvii. 37. Like many a devoted woman whose record is on high, she labored in her quiet unostentatious manner to bless the race and save the heathen—looking upon her degraded sisters of the East, lisping some words of heavenly faith and gospel charity in their ears, and then going home to hear the high testimonial—"she hath done what she could."

JENKINS.

MRS. JENKINS, wife of the Rev. B. Jenkins, of the Methodist Episcopal Church, South, reached China in 1848, and was stationed at Shanghae. Her health soon failed, and embarking for the United States, she died at sea, leaving her husband and family of children to mourn her loss, and proceed on their way alone. We have not the means of presenting a history of Mrs. Jenkins' early life.

Dr. Jenkins remarried and returned to his field of labor at Shanghae.

JENKS.

MRS. SUSAN BALDWIN JENKS, the wife of Rev. E. N. Jenks, and daughter of the Rev. Daniel Baldwin, was born at Milford, Connecticut, April 1, 1820. At the age of eleven years she became a member of the Baptist church in her native town, and was distinguished for her consistent piety and cheerful performance of every Christian duty. In her early Christian experience she cherished a warm desire to labor for the perishing heathen, and in 1846, in company with her husband and other missionary friends, she embarked at New York on her mission to the Chinese. They landed at Hong Kong, and then proceeded to their station at Bangkok. Here Mrs. Jenks commenced with zeal and fond hope of leading her pagan sisters to Christ; but in a short time failing health compelled her to retire from the field. She returned to China, via Singapore, and embarked in the Valparaiso for the United States, from Whampoa, April 12, 1848, and died at sea June 27, in latitude 32° 10′, south, longitude 14° east, and her remains were committed to the deep the following day.

Among her private papers was found a copy of the following lines:

"It matters not much when the bloom has fled,
And the sensitive heart is cold and dead,
And the light is gone from the lustrous eye,
Where the mouldering ashes are left to lie.
It matters not much, if the soaring mind
Like the flower's perfume is exhaled to heaven,
That its earthly shroud be left behind
To decay wherever a place is given."

Mrs. Jenks was sensible, kind and ardently devoted to Christ. Her intellect was judiciously cultivated, rather than highly accomplished. She had become an experienced and successful teacher before leaving her native land, and the loveliness of her character had endeared her to a wide circle of pupils and friends. While living, she shed around her a serene and heavenly light—and still her pure and pious example points to the home to which she has gone.

Mr. Jenks remarried, and remains to labor in this country.

JOHNSON.

MRS. ANNA A. STEVENS JOHNSON, the wife of the Rev. J. W. Johnson, was born at Eastport, Maine, April 18, 1823. She was from early childhood religiously inclined, and discovered great tenderness of heart and intelligence of thought on religious things in her extreme youth. She possessed a very discriminating intellect—a great sensibility of heart, which responded to the slightest influences—a quickness of comprehension—a nervous temperament, coupled with rare self-possession—a heart full of generous impulses, combined with good sense and sound judgment. She received, to a good degree, her mental training and Christian development from the instructions of a successful teacher, the Rev. John B. Hague, by whom she was baptized in her youth.

She was married to the Rev. J. W. Johnson May,

1847; sailed for China September 15th, of the same year; landed at Hong Kong January 5, 1848, and died five months after, on the 9th of June following. Her parents were amongst the oldest and most influential members of the Baptist church of Eastport, where her esteemed and honored father died but a few days before she embarked for China—hanging a cloud of mourning over her home associations; but the rainbow of promise was discernible to her eye, and the loving smile of her Master's face shed light upon her pathway, which led to her heathen home, and so soon to her heavenly rest. Soon after landing in China, while her husband was absent on a visit to one of the out stations, and exposed to peril from pirates and the treacherous sea, and her mind was justly filled with some solicitude for his safety, tidings came to her that Dr. and Mrs. James, while coming from Canton, were upset and drowned, when in sight of Hong Kong.

The boat which conveyed her husband was less in size, and he, therefore, more exposed, but casting her eye and her thoughts upward, she calmly received the tidings, and with Christian trust waited the issue. Her husband was spared to return, and has lived for important service in the mission on earth, but she was soon called to higher engagements above. While living, she was diligent in business, fervent in spirit; cheerful in look, joyous in language, giving life to all within her loving influence; but her work was short, and in the bright morning of her career, while she was full of hope, and we all were made happy by her society, she flew away to her heavenly home.

We will bless God for the rays of light which still linger around her hallowed memory, while we will pray for a fitness to join her again with the Chinese for whom she died, and for whom her Saviour lives to intercede.

JOHNSON.

MRS. HANNAH MARIA JOHNSON, the wife of the Rev. Stephen Johnson, was the daughter of the Rev. John B. Preston, and born at Rutland, Vermont, December 4, 1808. She lost her father in childhood, and was left to the care of a pious and judicious mother. Her two brothers have been useful ministers of the gospel, and her two sisters were wives to ministers of Christ, so that the mantle of their father had fallen upon all his children in a peculiar manner, and they all have magnified their office and filled it with honor.

Hannah Maria, the youngest of the family, was married to the Rev. Mr. Johnson, an accepted missionary of the American Board, May 26, 1833, and in June following, in company with her husband and the Rev. Messrs. Robinson, Lyman, and Munson, and their wives, sailed for the East. The brethren Munson and Lyman early fell by the wicked hands of the cannibals of Sumatra. Mr. Robinson was destined to labor in Siam, where he lived many years in successful service for the Master and the Siamese, and at length died at sea on his way to the United States.

Mr. Johnson was to labor among the Chinese at Bang-

kok, where, cheered and aided by his excellent wife, he performed a good work.

Mrs. Johnson, being located at the capital of the kingdom of Siam, where even the wives and children of the Chinese used more or less the Siamese language, learned herself to speak it, as well as to read and speak the Chinese; and few women have ever filled the place of a missionary's wife, who have in all its relations better acted their part. We recollect hearing one of her associates remark that "Mrs. Johnson always said the right thing, at the right time, and in the right manner."

Naturally cheerful, sufficiently intellectual, eminently spiritual, and actively pious, and benevolent hearted, she was ever a welcome visitor at the homes of her friends and the houses of the heathen, and carried sunshine and happiness wherever she went.

For many months before leaving the mission field she could study and teach only on her couch, where she gave many saving lessons, and at length by medical advice she embarked for the United States as the only means promising to preserve her life. Being carried on board ship she took charge of little Howard and Eliza Jones, whose mother had fallen by the cholera at Bangkok, and whose father printed on their tearful faces a father's fond kiss, and with an aching heart committed them to the kindness of his friends and the care of his God for the voyage across the deep. We recollect to have witnessed his faltering steps and choking emotions as he clambered over the side of the ship after the last adieu, having been obliged literally to break away from the grasp of his little boy as he clung to his legs, in tears,

crying, "Father, I will not let you go!" After leaving Singapore a leak in the ship compelled them to put into the Mauritius, where for two months they were detained on the island of Harriet Newell's sepulchre. At length they reached Philadelphia December 6, 1838.

After locating his family in comfortable quarters at Philadelphia Mr. Johnson was called to Boston, and during his absence the pure spirit of Mrs. Johnson took its flight to the bosom of her God, leaving but the lifeless form, lovely even in death, to greet her agonized husband on his return. Mrs. Johnson died at Philadelphia January 8, 1839, aged thirty-one years, and six years from the time of her embarkation in the missionary work.

Mrs. Johnson was one of those women whose presence was welcomed by all classes, and while the ungodly and the heathen expected she would ever give her love to Christ a prominent place in all her conversation and conduct, she did it in such a way as to shed not a gloom but a charm around her.

We bless God for the gift of woman, and for the influence of such women in all the relations of life, and especially for her agency in giving the gospel to the Gentiles.

The second wife of Mr. Johnson was the daughter of Edward Fowler, Esq., and was born at Trenton, Oneida county, New York, August 8, 1813. She was the eldest of six children, and in early life gave evidence of piety which was coupled with great sprightliness of disposition and aptitude to learn. Her mother died when Mary was young, and she was also bereft of her sister Eliza after

reaching the bloom of youth and a fitness for heaven. Mary was an active, intelligent Christian, and was in the highest sense of the term a missionary long before she went to Siam.

In November, 1840, she was married to Mr. Johnson, and soon after embarked for the East. She reached Bangkok May 11, 1841, and died July 1st of fever, supposed to have been contracted at Java where they called on the way. Thus within two months after her arrival at Bangkok she ended her mission on earth and went to join the Saviour and the sainted in heaven. The writer had the mournful service of preaching her funeral sermon, and of leading the bereaved to the sympathy and support of one who had sustained him in like circumstances, and led him to wonder that even God Almighty could make a man so happy while standing in a heathen land by the grave which had entombed his earthly hope and domestic happiness.

After the opening of the several cities in China for Christian effort, Mr. Johnson commenced a mission at Fuh Chau, January, 1846, where he spent six years of pious toil in giving the gospel to the people of that populous city. During that period he was married to Miss Selmar, an accomplished Swedish lady, connected with the Ningpo mission, and with whom he returned to the United States in 1852.

LOWRIE.

Rev. Walter M. Lowrie, the third son of Walter and Amelia Lowrie, was born in Butler, Pennsylvania, on the 18th of February, 1819. His early education was superintended by his excellent mother. In the language of his honored father, "from his infancy he possessed a mild and cheerful temper, was a general favorite with his playmates, and was never known to get into an angry dispute with his associates. To his parents he was uniformly obedient and free from falsehood and deception, and to his brothers and sisters he was always kind and affectionate." In November, 1832, Walter, then not fourteen years of age, entered the preparatory department of Jefferson College, at Cannonsburg, Pennsylvania, where he was graduated with the highest honors in September, 1837.

In the winter of 1834–5 his attention was first permanently fixed upon the concerns of religion. He spent the winter after his graduation at his father's house in New York, and in the following spring entered the Theological Seminary at Princeton, New Jersey. Here he spent the usual term of three years.

In 1840 he was received as a missionary of the Board of Foreign Missions of the Presbyterian Church, to be sent to Western Africa, but in 1841, the Rev. John A. Mitchel having been removed by death, and the Rev. Messrs. Orr and McBryde having been compelled by ill health to abandon their field, the China mission of the General Assembly's Board was left with a single laborer. In these circumstances, the Executive Committee imme-

diately turned their attention to Mr. Lowrie as one peculiarly fitted, by his thorough education and superior talents, for the China mission. They accordingly proposed to him a change of destination, to which he, after much hesitation, consented.

On the 5th of April, 1841, he was licensed to preach the gospel, and on the 9th of November following he was ordained as an evangelist. On the 19th of January, 1842, he sailed for China in the ship Huntress, Captain Lovett, and landed at Macao on the 27th of May.

Having received instructions to proceed to Singapore, to assist in removing the mission of the Board at that place, to some point on the coast of China, he left Macao on the 18th of June in the Sea Queen. This proved to be a tedious and trying voyage. They sailed slowly for many days because the winds were contrary, and at length they were obliged to give up the voyage and put into Manilla, which they reached on the 23d of August On the 18th of September he again set sail for Singapore in the Harmony, which on the 25th of October struck a hidden rock. The crew and passengers took to the boats and abandoned the sinking ship. Twenty-one persons were placed in the long boat, and eight in the jolly boat, when they were four hundred miles from land.

After four days' sailing, during which they were alternately exposed, in their open boat, to drenching rain and a tropical sun, they supposed themselves to be approaching the island, when the wind rose and the sea ran so high that they were in danger of being swamped. "Death," says Mr. Lowrie, "never seemed so near before, but my mind was kept in peace."

As night closed in, the danger increased, and was the more appalling to the little company in the long boat, from their proximity to the land, towards which the gale was rapidly driving them. It was a fearful night; but the next morning the land was in sight, and in a few hours they had escaped from their perilous position and were safely landed on the island of Luban.

Returning to Manilla, he abandoned his purpose of visiting Singapore, and embarked on board the Diana to return to Macao. Misfortune seemed still to follow him, for this vessel was found to be in a leaky condition, and was with difficulty brought into port. He reached Hong Kong on the 17th of October. From this time till 1844 Mr. Lowrie resided chiefly at Macao, engaged in the study of the Chinese language, preaching in English on the Sabbath with great edification and profit, to the European residents of the place.

In January, 1845, Mr. Lowrie made a second attempt to visit the northern ports of China, having been driven back on the first voyage, after nearly reaching Ningpo, and put into the port of Amoy, from whence he returned to Hong Kong in a rudderless Portuguese lorcha, in which he very narrowly escaped an involuntary voyage over the China sea, but he finally reached Ningpo on the 11th of April, 1845. Here he extended his study of the language, prepared some works for publication, and commenced a regular Chinese service on the Sabbath, and afforded great promise of usefulness in preaching to the heathen.

In May, 1847, having been elected one of the delegates for the revision of the New Testament, Mr. Lowrie re-

moved from Ningpo to Shanghae. While there engaged, circumstances called him to visit Ningpo, and leaving Shanghae on Monday, the 16th of August, 1847, he reached Chapú on the following day. He was detained at that place during the whole of Wednesday, the 18th, by a strong southerly wind. From Shanghae the passage had been made by river and canal to Chapú, thence they were to cross Hangchau bay to the mouth of the Ningpo river. On Thursday, though the winds were still contrary, they sailed for Ningpo, but their progress was slow, and after sailing several hours, a boat was descried in the distance. It was a large flat-bottomed boat, propelled by many oars, and crowded with men. The fears of the boatmen were excited, but Mr. Lowrie deemed them groundless. The suspicious boat drew nearer and nearer, and it was not long before the object of those on board became too apparent. Then Mr. Lowrie's boatmen turned their boat's head toward Chapú, but it was too late. The pirate gained rapidly upon them. Mr. Lowrie seized his country's flag, and waved it toward the pursuing boat, warning it to keep off; but he received no other answer than a discharge from their guns. The pirates were immediately on board, and every thing was searched and rifled, though Mr. Lowrie's person remained untouched. He took his well-worn Hebrew and English Bible, and in this trying hour, when the possibility of the fate which awaited him must have been distinctly before his mind, looked for consolation where he had so often found it before.

The work of the piratical crew was nearly completed, when some words of comfort addressed by Mr. Lowrie

to a passenger who had been robbed and beaten, excited their suspicions. A consultation was immediately held as to the best mode of dispatching their victim, and though some were desirous of a more bloody method, it was speedily decided that he should be thrown into the sea. He was seized by three of the ruffians. Resistance was vain; and as he was carried to the boat's side, he threw back his Bible—a precious relic for surviving friends—and freed his feet from the incumbrance of shoes, his presence of mind still remaining. His murderers looked on with long pikes in their hands to prevent the possibility of his clinging to the boat. Thus perished one who gave promise of as great usefulness as any who ever came to China, and the name of Lowrie was enrolled among the martyr missionaries.

In person, Mr. Lowrie was tall, of light hair, and a fair complexion, with a countenance more youthful than his years, though he died at the early age of twenty-eight. In character, he was amiable, cheerful, and conversible; of a sound judgment and serious thoughtfulness, of great industry and patient perseverance; and, above all, his sober, steady, earnest piety, preëminently fitted him for a successful missionary to the heathen.

His body rests in its coral bed till the sea shall give up its dead, and the ransomed bodies of the righteous shall be caught up to meet Him who was delivered for their offences, and raised again for their justification.

LORD.

MRS. LUCY T. LYON, wife of Rev. E. C. Lord, was born at Buckland, Massachusetts, February 15, 1817. She removed with her parents to Stockton, Chautauque County, New York, where she became a member of the Baptist church in 1833. She studied first at Fredonia, New York, then at Shelburn Falls, Massachusetts, and graduated at Mount Holyoke Seminary in 1840, where she was afterwards employed as a teacher till her marriage with Mr. Lord, in September, 1846. They sailed for China under the patronage of the American Baptist Missionary Union in January following, and reached their station at Ningpo, June, 1847.

She possessed the qualities, native and acquired, mental and spiritual, which fitted her for no ordinary measure of usefulness in a service that engaged her most ardent affections and untiring zeal. But her physical strength proved unequal to the demands made upon it, and her health was so much impaired as to compel her to leave China in July, 1851. She reached the United States at the close of that year, and lingered till May 5, 1853, when she rested from her toils, at her father's house in Fredonia, New York.*

Ningpo, a city of perhaps half a million of souls, is situated in latitude 30° north, and longitude 122° east, at the confluence of two rivers, and surrounded by an amphitheater of hills, inclosing a cultivated plain of several miles in diameter. It was captured from the Chinese by the British troops in October, 1841,

* See her Memoir, published by the Am. Bapt. Pub. Society.

and adopted as one of the five ports in China for British trade.

It was occupied as a mission station by Dr. Macgowan, of the American Baptist Missionary Union, in 1842, and subsequently made the field of labor for the representatives of the American Presbyterian Board, the Church Missionary Society of England, the English General Baptist Society, and the Society for the Promotion of Female Education in the East.

Here the devoted Goddard completed his translation of the New Testament, and here he rested after his work on earth was done.

LLOYD.

Rev. John Lloyd, was born in Huntingdon County, Pennsylvania, October 1st., 1813. The first fifteen years of his life, were spent at home, where he received a strict religious training, and as good an education as the district school afforded. From his sixteenth to his twenty-first year, he acted as clerk in several mercantile establishments and improved all his leisure hours in acquiring knowledge, reading with avidity such books as came in his way, especially those of a historical character. The pursuits of trade were not however congenial to his mind and he longed to go through a course of study. He commenced his classical studies at Jefferson College, Canonsburg, Pennsylvania, in the spring of 1834, under the presidency of Rev. M. Brown, D. D. In the second ses-

sion of his collegiate course there was a powerful revival of religion at the institution, during which he became a subject of renewing grace. He made a public profession of religion in March, 1835. He has often spoken of a favorite place of prayer by the side of a fallen tree in a field where he retired for communion with God, and where he enjoyed many precious seasons of prayer. Between forty and fifty persons made a profession of their faith in Christ at that time, and among the number was the Rev. Walter M. Lowrie, a missionary to China who was drowned by pirates near Ningpo, in 1847, and with whom Mr. Lloyd formed a most cordial intimacy which continued through life.

In September 1839, Mr. Lloyd took his degree of A. B. at Jefferson College, and the next year commenced his studies for the ministry with a private gentleman. The degree of A. M. was conferred on him at the commencement in 1843. In 1841 he entered the Theological Seminary at Princeton, New Jersey, and in 1844 was licensed to preach the Gospel by the Presbytery of New York; and in June 22nd of the same year sailed in the ship "Cahota," as a missionary to China, and landed at Macao, October 22nd.

Meeting there Messrs Lowrie, Hepburn and Cole of the same Mission it was determined, after consultation, that Mr. Lloyd and Dr. Hepburn should proceed to Amoy, where they landed December 6th, 1844. His course from that day to his death was one of earnest devotion of his time and energies to the acquisition of that difficult language; and when he had nearly reached the goal and was becoming fluent in speaking, it pleased the Mas-

ter to take him to himself; thus teaching us that however well qualified we may be to carry forward the Lord's work, he can get along without us, and find other agents to accomplish his purposes. As a friend, Mr. Lloyd was uniformly kind in his affections, faithful in his friendships, firmly conscientious in relation to his duty, and stable in his personal religion. He was humble, cheerful, methodical, persevering, and laboriously devoted to the salvation of souls, and a man in whose heart grace reigned. He was permitted to bear public testimony in favor of Christ among the Chinese, as by applying himself almost exclusively to the spoken language he was able to communicate religious truth freely to the people, with whom he was universally popular. Had he lived longer we had much to hope from his future labors.

The funeral services were attended by a large concourse of natives, and an address in Chinese was delivered to them by Mr. Young, a missionary of the London Society. The crew of the American ship Carthage acted as bearers, and the flags were hung at half mast, on the day of his death.

Journal of Rev. John Lloyd, September, 1847. Leaving Amoy in company with Messrs. Abeel, Lowrie and others, he entered a boat to visit the large city of Chiangchiu, some forty miles westward from Amoy. On their way back Mr. Lloyd says:

"By the time we reached Hai-Teng the tide set against us, and with a head wind we cast anchor and went ashore. As soon as we landed we entered a large gateway and mounted the wall. We wandered through the streets followed by a curious crowd till we came to a temple.

In that temple several women were engaged in worshiping idols when we entered. Numerous candles were burning before the shrine, all lighted up by these female votaries. When we drew near all retired to one side of the room, except one old woman. She took her position in front of the shrine, laid the palms of her hands together, and gently moving them up and down, inclined her body forward and at the same time began to mutter her prayers. After some time she knelt down before the idol and bowed low to the ground. When she arose an air of great self-complacency and satisfaction was manifested in her aged and wrinkled features. Approaching us she laid her hand on one of our shoulders and began to magnify the merits of the deeds which she had been performing. Mr. Pohlman seized the opportunity of communicating some truth to her and the surrounding company. Some listened attentively, others had too much ungratified curiosity to admit of their being quiet. One of these, when Mr. P. was earnestly exhorting them to turn and worship the true God, inquired of him the cost of his jacket, not for the purpose of making sport, but out of pure ignorance of that propriety which the occasion demanded.

Before the shrine and in the very presence of the image was a band of gamblers engaged at a game of cards, to one of whom, a Budhist priest, Mr. P. administered a severe rebuke. The priest hung his head but continued the game.

In the crowds that followed us two men were pointed out as criminals, banished from distant provinces to this place. Some Chinese characters declaiming their crimes

were tattooed on the side of their faces—one for robbery, the other for incendiarism—but no blush of shame mantled their cheeks while we were examining the declaration of their crimes indelibly written on their faces.

About three P.M. the tide favored and we started for Amoy, and at eight o'clock landed at home.

MARSHMAN.

WILLIAM CAREY, the cobbler, William Ward, the printer, and Joshua Marshman, the weaver's son, are names identified with the origin and history of the Serampore mission, and their graves are side by side in the cemetery of that station.

Joshua Marshman was born at Westbury Leigh, in Wiltshire, on the 20th of April, 1768. His family traced its descent from an officer in the parliamentary army, who retired into private life in Wiltshire, after Charles II. disbanded that body, in 1660. John Marshman, the father of the Serampore missionary, at the age of twelve years was apprenticed to a weaver. He afterwards married Mary Couzener, a descendant of one of the French refugees who obtained shelter in England on the revocation of the Edict of Nantes. She was a woman of great piety and exemplary benevolence, and she and her husband, both members of the Baptist church, lived together in conjugal happiness and Christian virtue for more than half a century. It was in these favorable religious associations that Joshua Marshman was trained up.

At the age of seven years he was sent to the village school, kept by one Coggeshall, and he remained there till he had exhausted its resources—though he left with a bare knowledge of reading. At the age of seven he heard his father repeat the narrative of David and Goliah, which riveted his attention, and appears to have created in his mind the first desire for reading, and he gave himself no rest till he had read through all the historical portions of the Old Testament. Soon after, at the town fair, he met with a brief history of England and read it through before he left the stall. His thirst for reading increased, and he thought little of walking a dozen miles for the loan of a book.

By the time he was twelve years old, he had read through more than a hundred volumes.

A few days before his death he diverted himself by noting down from memory the books he had read before he was fifteen, as well as the names of the friends from whom he had borrowed them. A glance at this list will show the astonishing activity of his mind, and the very miscellaneous knowledge with which it was stocked. On the list are recorded, Fables of Pilpay; Voltaire's Candidus; Travels of a Philosopher in Cochin China; Robin Hood's Garland; Josephus in twenty quarto numbers; Salmon's Geography; The Chinese Traveler; a work on astronomy; Wonders of Nature and Art; Natural History of Serpents; Conversations of Eusebius; History of the Puritans; History of England; Hudibras; Cynthia; Don Quixote; Robinson Crusoe; Milton's Paradise Lost; Tooke's Pantheon, etc. The number of works he had thus devoured before he was eighteen, amounted

to more than five hundred. He was enabled to avoid the evils, and to retain the advantages, of this miscellaneous course of reading, by a wonderful memory, which enabled him at any time to call up the facts connected with any series of events ever lodged in his mind.

At the age of fifteen he so attracted the attention of a bookseller visiting the village that he invited him to return with him to London, with the view of providing for him in his own trade; but after a few months in London, his father recalled him to his native village, where he was again engaged in the loom and his dessultory reading—devouring every book which fell in his way.

In the year 1791 he was married to Hannah Shepherd, the granddaughter of Rev. John Clark, for sixty years pastor of the Baptist church at Crockerton, in Wiltshire. This happy union continued for forty-six years, during which Mrs. Marshman proved herself every way worthy of her important relations and responsible duties.

Mr. Marshman was from childhood ever moral and exemplary, and while in his native village, he was, according to his own statement, led to a careful examination of the Scriptures, and as the light of divine truth shone into his mind, he was enabled to place his entire dependence for acceptance with God, on the all-meritorious atonement of Christ; but it was not till his removal to Bristol, in 1794, that he was baptized and became a member of the church at Broadmead, Bristol. He was also permitted to join the classes at the academy, and for five years gave himself with his usual diligence and suc-

cess to the study of the classics, to which he added Hebrew and Syriac.

Mr. Grant, his friend and pupil, and of whose conversion from a state of infidelity he had been the humble instrument, having offered his services to the Missionary Society, Mr. Marshman resolved to accompany him to India. His offer was accepted, and three weeks after he had resolved to go, he was sailing down the Channel, then at the age of thirty-two.

On the 3d of May, 1799, he was set apart to the work at Bristol, and on the 25th of the same month, after a parting address from Abraham Booth, he sailed from London in the American ship, Criterion, Captain Wickes of Providence, R. I. This good presbyterian captain rejoiced to take as passengers, missionaries to the heathen, whom the East India Company would not allow to go in their ships.

Mr. and Mrs. Marshman had as fellow-passengers in the ship, and fellow-laborers in the missionary work, Messrs. Ward, Brunsdon, and Grant.

They arrived at Calcutta on the 12th of October, and on the 13th proceeded to Serampore, a beautiful town on the west banks of the Hoogly, about fifteen or twenty miles above Calcutta. This was a Danish settlement, and contained about fifty English houses, and was inhabited by Danes, English, Scotch, Germans, Greeks, Armenians, Irish, Portuguese, and Bengalees. Soon after their arrival here, Mr. Grant was taken ill, and on the 31st of the same month, was laid in his grave. Mr. Marshman observes, regarding this event, "The Lord's dealings strike me with amazement. That he who was so earnest in the

missionary cause, should thus be taken off, before he had the least opportunity of doing any thing for that cause, appears mysterious. That the Lord should make use of him to stir me up, and loosen me from those many connections in which I seemed so firmly fixed, and that I should, after seeking to God with many tears, be determined to go immediately, not waiting as I had before resolved, till he had gone to India first, and sent me an account how matters stood, in which case my coming at all might have been prevented—I say, that he should have been raised up for this purpose, and then be taken to glory, is to me quite astonishing."

In the early part of 1800 they organized themselves into a church, choosing Carey as pastor, and Marshman one of the deacons. The next month—May—they began to print the first sheets of the New Testament, and formed themselves into a common domestic circle, having a common table, and Carey gave his time to translations, Ward to the printing, and Marshman to the school.

About this time, the little fraternity was made joyful by the indications of piety in Felix and William Carey, the one fifteen and the other thirteen years old.

In August the little circle of friends were filled with sorrow by the sudden death of one of their number, Mr. Fountain. He was thirty-three years of age; had just acquired the language so as to be useful; he had a taste for poetry, and was the leader of their singing, and his various qualifications gave promise of eminent usefulness. His death-bed was quite on the verge of heaven.

He dictated his own epitaph: "John Fountain, missionary to the Indies, aged thirty-three. A sinner saved by grace."

Another painful dispensation, but of a different kind, occurred in December following, when Mr. John Thomas fell into a state of temporary insanity. This man, in the order of time, was, in fact, the first missionary to India. He had been educated for the medical profession, which he practiced for some years in London, but in 1783, he went to Bengal as surgeon in one of the East India Company's ships. In 1785, he returned to London, joined Dr. Stennett's church, and became a preacher.

In 1786, he again returned to Bengal, and was supported by a few pious friends, while he acquired the language, and aimed to instruct the natives. After two or three years he returned to England to seek for help that might enable him to devote the rest of his life to the work of the mission in India. At this time William Carey learned that he was raising funds, and seeking some one to go out with him as a missionary. At a meeting of the society, composed of Fuller and his associates, in January, 1793, it was agreed to invite Mr. Thomas to go out under the patronage of the society, engaging to furnish him with a colleague, provided a suitable one could be obtained, and when brother Carey was asked if he would go with him, he readily answered in the affirmative. That very evening, while they were in full deliberation at Kettering, Mr. Thomas' arrival was announced, when he and Carey fell on each other's necks and wept. It was on this occasion that Fuller made the remark that "there was a gold mine in India, but it seemed

almost as deep as the center of the earth. Who will venture to explore it?" "*I will go down*," said Carey, "*but remember, that you must hold the ropes.*" They sailed June 13th, 1793, and landed at Calcutta in November following.

This Mr. Thomas discovered great zeal in his work, but this mental derangement marred, and soon terminated an otherwise bright and blessed career. He struck the first spark of that missionary fire that was kindled in Bengal, which is destined to consume its idolatrous superstitions, and shed the light of heaven upon the dark abode of millions. He died at Dinagepore, October 13th, 1801.

But returning to Mr. Marshman, we find him engaged, in addition to the care of the school, in conversation with Hindus, Mussulmen, and others, about *the new way*, and in preaching the Gospel from door to door, and in the market-places. The following is briefly his own account of his method:

"In going from place to place, it is our custom to carry papers or books in our hands, ready for distribution to those I meet; and then we begin perhaps thus: 'Friend, can you read? No. Have you any body in your family who can? No. Can any one in your village read? Yes. Then give him this paper, and let him read it to you. It tells you of the way of salvation; how your sins can be forgiven, and how you can be happy after death.' The poor fellow receives it with astonishment, and sometimes trembling with fear, lest it should be a trap which *Sahib* has laid to bring him into trouble."

This afternoon I overtook a countryman, with whom the following conversation passed:

"Where are you going? Home. Where is your home? Manpore about two koss onward. Have you a goo-roo? Yes. Where does he live? At —— about ten koss from Manpore. How often does he visit you? Once a year. What does he do for you then? He whispers a *muntra* in my ear. What good will you get from your muntra? It will be well for me after death by repeating it. Do you understand it? No. How can you receive any good from your muntra, if you do not understand it? Do you give your goo-roo any money when he comes? Yes. How much—ten rupees? No, sahib, one rupee and a quarter. If you were to give him nothing what then? He would be angry and come no more. Do not you see then that he comes for your money? He cares nothing about your welfare. He is like a fisherman, the *muntra* is the net and you are the fish. If I were you I would give him no more."

The three senior missionaries, Carey, Ward, and Marshman, by the divine blessing on their efforts were able not only to support themselves and their families but also to expend large sums in the promotion of the Gospel around them. So strictly had they acted on the generous principles laid down by them at the formation of their family union in 1799, that though their receipts had far exceeded in amount the contributions for the Missions, sent from England, still neither they nor their families derived pecuniary advantage from this income. All was devoted to the cause which they felt to be dear to them as life itself

This led to a separation in March, 1827, and a course of missionary labor for a number of years, by these brethren at Serampore, independent of the Society who sent them to India.

The cause of the separation is stated to be the refusal of their missionaries to render an account of the disbursement of funds contributed to aid them in their work.

The great work of Marshman was the acquisition of the Chinese language and the translation of the Bible into that tongue. His *Clavis Sinica* proves the author to have acquired a philosophical knowledge of the language but his translation of the Scriptures shows the necessity of living among the people where it is daily spoken in its purity to give an idiomatic translation of the Word of God, which shall be faithful and at the same time intelligible.

In 1853, we found large numbers of his Chinese Scriptures at the college buildings at Serampore, affording proof of the great industry and learning of the translator, rather than giving all the practical benefit to the heathen which was so devoutly attempted. It much resembles the version of Dr. Morrison, and like that is unidiomatic and largely unintelligible. A copy of Dr. Marshman's version was presented to the Bible Society in May, 1823.

Dr. Marshman was a man of diversified talent; possessing great mental energy, persevering diligence, firmness bordering on obstinacy, tact, caution and policy controlled by principle. He was a natural linguist, and learned in oriental literature, and his wonderful tenacity of memory gave him great facilities in learning the

Chinese language. He was perhaps too fond of rule, but was influenced by an all-pervading solicitude for the salvation of the heathen, and was worthy to form one of the illustrious trio—Carey, Marshman, and Ward. He died at Serampore, December 7th, 1837, having been thirty-eight years a missionary, in the seventieth year of his age.

His daughter married the late illustrious Sir Henry Havelock, and his son, John C. Marshman, long and favorably known as the editor of the Friend of India, has recently published a valuable work in two volumes, giving the life and times of Carey, Marshman, and Ward.

His writings may be received as giving reliable information on matters in India. We are largely indebted to him for the sketch given above of his venerated father.

Of twelve children born to Dr. Marshman only six survived infancy. The eldest son is named above, the second and third were lawyers; the eldest daughter was married to Mr. Williams, of the Bengal civil service; the second to Dr. Voigt, the medical officer at Serampore; the youngest is Lady Havelock.

Dr. Marshman, in stature, was about five feet and nine inches, possessing an iron constitution, and a countenance singularly expressive of high intellect and stern decision.

During his life he had given thirty thousand pounds to the mission and died a poor man, just before the news reached India that the Serampore mission had been transferred to the society. Thus he was saved the pain of learning what he did not approve, and while Dr.

Marshman and the Serampore mission died together, their influence for good will live for ever.

MRS. MARSHMAN.

MRS. MARSHMAN, the wife of the Rev. Dr. Marshman, was the daughter of Mr. Shepherd, and grand-daughter of the Rev. John Clark, a Baptist minister of Crockerton, Wiltshire, where he preached his last sermon in 1803, and in the ninety-first year of his age.

Mrs. Marshman was a woman of piety, good sense and noble disinterestedness, and was every way fitted to be an associate in the great work to which her husband had devoted his life. She was married to Dr. Marshman, 1791, and sailed with him to India in 1799, and in October of the same year landed at Calcutta, and found a home at Serampore, a Danish settlement on the west banks of the Hooghly, some sixteen or eighteen miles above Calcutta.

Here Mrs. Marshman was enlisted in the female department of the school, which was not only self-supporting but made to contribute annually several thousand rupees for the support of the Serampore mission. Mrs. Marshman lived in India more than forty-seven years, and thirty-five of them were sacredly consecrated to the school, while her influence in other respects was made to contribute largely to the interests of the mission.

We recollect to have met this much respected lady in Singapore soon after landing in the East. She was then enjoying comfortable health, and presented a personation of mature Christian character bearing the ripe fruits of

long years of culture and the divine favor. She died at Serampore, March 1, 1847, at the advanced age of eighty years. She was the last survivor of those who assisted at the formation of the mission forty-seven years before, and beside her influence, the sum she was enabled to contribute personally to its support, fell little short of the contributions of her husband. She fully participated in all his plans of benevolence, and her sound judgment, her unruffled temper, and peculiar amiability of disposition secured for her the esteem and confidence of all.

MEDHURST.

Rev. Walter H. Medhurst was sent to the East by the London Missionary Society in 1817. He was stationed first at Malacca, then for several years labored successfully among the Chinese at Batavia, on the island of Java, and at length on the opening of the ports of China removed to Shanghae, where he had ample scope for all his powers of usefulness. He was then the senior missionary in the field, and had perhaps a more familiar acquaintance with the Chinese character, and a more extended knowledge of the language than any of his associates. There might have been others who brought to the mission field a more logical mind and more finished education, but none have since enjoyed greater facilities or better improved them in learning the language and literature of the people for whose welfare he labored. His manly form and dignified manner and command of words

made him an effective public speaker, whether in English or Chinese.

He was naturally of a humorous temperament, and the facility with which he could turn a word into a witticism may have cost him some efforts at times to maintain his dignity in social intercourse. There may also have been something in his manner which in the eye of a stranger might border on severity, while his words and ways were prompted by a generous and kind heart.

He was a little near sighted, and in the habit of wearing glasses, to cover a searching eye, already somewhat concealed by the overhanging eyebrow. In person, he was of large stature and symmetrical proportions, and for about forty years in India had enjoyed almost uniform health. He had visited England during the time for objects connected with his mission, but not, as we suppose, for the benefit of his health, till the last voyage home in 1856, where his life ended soon after reaching his native shores. He died, January 24, 1857, aged sixty years.

Aside from his preaching, Dr. Medhurst had done much by his pen and the press for the promotion of the great work of missions. He had prepared and printed a dictionary, in one large quarto volume, of the Hok-keen dialect, containing about twelve thousand characters. The printing of this was commenced in 1831, and completed in 1835, and is of great value in studying that particular dialect, since it gives not only the reading sound of the character, but also the colloquial idioms. The people speaking this dialect occupy a region north-east from the Canton province, called the Hok-keen province, having

for its capital the city of Fuh-chau, on the Min river interior, and the city of Amoy on the sea coast. The population of the province is about fifteen millions, who speak in a manner unintelligible to their neighbors in other provinces, and read the same character in their written language with a different sound from that which they use in expressing the same thought in conversation. Thus, while the Chinese language to all the people in the empire, and others in Cochin China and elsewhere, presents to the eye the same idea, yet to the ear, whether in reading or speaking, the different provinces are unintelligible to each other.

In 1843, Dr. Medhurst published his Chinese and English Dictionary, in two volumes, containing fifteen hundred octavo pages. This is prepared for the general student, and the sound of the characters conformed to the pronunciation of the court dialect, which sustains a relation to the provincial dialects analogous to that of the Latin language to the southern dialects of Europe. Learned men and officials in China are supposed to understand the mandarin or court dialect, in which all official business is conducted throughout the several provinces.

Dr. Medhurst, in 1833, got possession of a comparative vocabulary of Chinese, Corean, and Japanese, published by the Coreans, from which he prepared and printed a Corean and Chinese vocabulary. The same author published in 1830, a Japanese and English vocabulary, in two parts, of three hundred and forty-four octavo pages. The author had never been in Japan, and of course the work must be imperfect, but as a beginning it doubtless

will prove of great worth to the learner of that language, of which it is hoped there may be many, since the country is now opened. While we regard some things recently published regarding the Japanese character, and their customs and country, as romantic, still there is enough of sober and well-sustained fact to challenge the devout gratitude and the benevolent endeavors of the Christian.

Dr. Medhurst published a version of the New Testament and several valuable Christian tracts. He left Batavia for England, April 6, 1836, and on the day before his embarkation, and nineteen years after he came to the East, he baptized the first Chinese convert from Java.

After reaching England he published a book, entitled "China—its State and Prospects." He also has written much on the term in Chinese for the Deity. He advocated the term *Shangti* for God, since it was the highest object of worship of which the Chinese had any conception. Dr Boone, who led in the discussion on the other side of the question, advocated the use of *Shin* as the proper term—since it was by the Chinese applied to all the objects of their worship. He maintained that as the Greeks used *Theos*, as applicable to all objects of worship, great or small, true or false, so in Chinese we needed a generic term alike applicable to all, and that to use *Shangti* in Chinese would be like using *Jupiter* in Greek, as applied to Deity.

This discussion awakened the sympathies of all the missionary fraternity in China, and called forth contributions from many on both sides of the question—a

question on which there still remains a difference of opinion among the best informed, and different versions of the sacred Scriptures employ different terms to designate the Supreme Being. There is also a diversity of usage in the translation of other terms in the Bible, which waits for future disclosures of increasing light and love to harmonize.

Among the versions of the New Testament in Chinese might be mentioned Morrison's, Marshman's, Medhurst's, Gutzlaff's, Goddard's, Dean's, and versions of joint committees, composed, one of the missionaries of the London Missionary Society, another composed of members from the American Board, the American Episcopal, the American Presbyterian, in which were as leading members, Dr. Bridgman, Bishop Boone, the lamented Lowrie, and others.

Morrison, Marshman, Medhurst and Gutzlaff, each individually, and some of the brethren in committee, have given a version of the entire Scriptures, both of the Old and New Testament. Goddard prepared a version of the New Testament, and portions of the Old. In all these there is an approximation to accuracy—still, all are more or less subject to improvement and may give place to a more acceptable version in future.

MILTON.

Rev. Samuel Milton, a representative of the London Missionary Society, was sent out in 1818, and stationed at Singapore. He retired from the service in 1825, and

died at Singapore in 1849. He was a man of great learning, and apparently of great piety, but the last years of his life were embittered by some signs of mental derangement, or marked eccentricity, which rendered him an object of sympathy, while he still retained some elements of character which secured to him feelings of veneration and esteem. As long ago as 1835 he might have been seen in the cool of the day on the Singapore beach with staff in hand leading about his little boy, of some seven or eight years, whom he had taught to read intelligibly the Hebrew Bible. It has been intimated that in the early years of his missionary career he had entertained some rather extravagant plans of missionary policy, but from all the writer ever saw in him he was entitled to the reputation of a sincere and honest Christian, with pure designs for doing good to the heathen.

MILNE.

Rev. William Milne was born in Aberdeenshire, in Scotland, in 1785. His father died when he was six years old, and his mother gave him such education as was common to boys in humble life. Soon after his father died he was put under the guardianship of a relation who neglected his morals till he became notoriously wicked. His own account of this portion of his life is as follows:

"The natural depravity of my heart began to show itself by leading me to the commission of such sins as

my age and circumstances admitted. In profane swearing and other sins of a like nature I far exceeded most of my equals and became vile even to a proverb. I can remember the time (O God! I desire to do it with shame and sorrow of heart) when I thought that to invent new oaths would reflect honor on my character and make me like the great ones of the earth."

Though he had been the subject of occasional serious impressions it was not till the age of sixteen that he knew the love of Jesus as the saviour of sinners. At that age, when he thought to drink his fill of iniquity, the Lord, having better things in store for him, removed him to another place where he enjoyed the influence of pious friends and social prayer. Still here he found those little trials which contributed to that decision which was so characteristic of him. He says, "As the family where I lived were strangers to religion themselves and derided those who made it their concern, I was very disagreeably situated. My only place of quiet and unnoticed retirement was a sheep-cote where the sheep are kept in winter. Here surrounded by my fleecy companions I often bowed the knee on a piece of turf carried in by me for the purpose. Many hours have I spent there in the winter evenings with a pleasure to which I was before a stranger, and while some of the family were plotting to put me to shame, I was eating in secret bread which the world knoweth not of."

While watching his flock, he had much time for reading, to which he was much attached. A book of martyrs, entitled "The Cloud of Witnesses," contributed to the formation of some traits of his character. Boston's

Fourfold State led him to a better acquaintance with himself, and after much distress of mind, he obtained such views of the *free grace* of the gospel that his whole heart was captivated. "Having," said he, "an earnest desire to devote myself to God, I was encouraged to do so by a personal covenant. Retiring to a place surrounded by hills, I professed to choose the Lord as my God, Father, Saviour, and everlasting portion, and offered up myself to his service, to be ruled, sanctified and saved by him." This was followed by much happiness and peace of mind, with earnest desires to be holy, with a determination to cast in his lot among the despised followers of the Lamb, and a concern for the salvation of others. Two years after, he renewed the covenant, wrote it down, and subscribed with his hand unto the Lord.

The next year he was received as a member of the congregational church at Huntly, with the following record of his feelings at the time: "What a wonder am I to myself! Surely the Lord hath magnified his grace to me above any of the fallen race."

From this period, till his embarkation for China, he was not idle in his Master's service. Long before he entered upon the work of his life, he felt so much interest in the coming of Christ's kingdom among the nations, that he used to spend hours in prayer for this object, regarding it as a common Christian duty, and not a feeling peculiar to missionaries. It was not till he was about twenty years of age that he personally consecrated himself to the missionary work, and then many obstacles opposed his wishes. However, after spending five years in making provision for the support of his widowed

mother and sisters, he saw this object accomplished. "Should I leave my mother and sisters in want," said he, "the missionary cause will suffer reproach."

Respecting his first application to the committee, for acceptance for the work, there is an authentic anecdote told, too characteristic of his spirit to be suppressed. When he first came before them in his rustic garb, his appearance was so unpromising that one of the committee said, he could not recommend him as a missionary, but would not object to recommend him as a *servant* to some mission, provided he were willing to go in that capacity. When this proposition was made to Milne, and he questioned upon it, he immediately replied with most animated countenance, "Yes, sir, most certainly; I shall be glad to become a hewer of wood, or a drawer of water, so that I am in the work."

The committee accepted him, and directed him to Gosport, where he went through a regular course of study, under the Rev. David Bogue. "I began," says he, "with scarcely any hope of success; but resolved that failure should not be for want of *application.*" How well he kept his resolution may be seen in his subsequent labors, as well as from the following extract from his journal, written eight or ten years afterwards, November 26th, 1820. "The university of Glasgow conferred on me, without fee or solicitation, the honorary degree of Doctor of Divinity. This distinction is in one respect like my daily mercies—unmerited. May I be the humbler and more useful for it, and never act unworthy of the honor."

In July, 1812, at the close of his studies, he was ordained to the work of the ministry, and dedicated to the

service of Christ among the heathen. He was soon after married to Miss Cowie, daughter of Charles Cowie, Esq., of Aberdeen. Mrs. Milne is described as an eminently pious, and prudent, and meek-tempered woman. They were much attached to each other, and she continued to contribute largely to his happiness and usefulness till her death, in 1819.

About a month after his ordination, they embarked at Portsmouth, and having touched at the Cape of Good Hope and the Isle of France, they were welcomed at Macao by Dr. and Mrs. Morrison, on the 4th of July, 1813.

After a few days' residence there he was ordered by the Portuguese Governor to leave Macao in twenty-four hours. He accordingly proceeded to Canton, leaving his family under the roof of Dr. Morrison. At Canton he gave himself to the study of the language, and that under somewhat more favorable circumstances than his predecessor had done. Still his task was not an easy nor short one. "I had an idea," said he, "that the language was very difficult, an idea which I have never yet seen occasion to change. I felt convinced that a person of humble talents, would need great diligence, undivided attention, and unyielding perseverance to gain a knowledge of it, sufficient to make himself serviceable to the cause of Christianity." Accordingly, he devoted to this his strength, his time, and his heart. From morning till night he plodded over the characters, gaining little help from a native teacher, till Dr. Morrison came from Macao to Canton. His studies were now better directed, his progress more rapid, and his knowledge more accurate. He

kept his native teacher by him all the day and applied to him on all occasions, nor was it long before he was required to use his knowledge of the language. The translation of the Chinese New Testament, made by Dr. Morrison, together with some thousand copies of a tract, were put into his hands for circulation. Having no home at Macao, nor permanent residence at Canton, after six months' study of the language, he departed to visit Java and the Chinese settlements in the Archipelago, and there to distribute the books. At that time we had not the toleration for preaching and distributing books in China which is now enjoyed. After visiting the towns and villages of Java, and some other islands where Chinese resided, distributing books from house to house, Dr. Milne, at the end of eight months, returned to China.

The winter of 1814 he spent in Canton, in the study of the language, with the same ardor as at the first.

He opened his rooms, also, for public worship on the Sabbath to the foreign residents and seamen. Desiring a place where they might safely publish Christian books, and carry on the work of the mission more openly than it could be at Canton, Dr. Milne was selected to locate a mission among the Chinese at Malacca, where he and his wife entered upon their labors in the spring of 1815. There were there Dutch residents, by whom he was kindly received, and to whom he preached one sermon on each Sabbath during his stay among them.

One of his first efforts was to establish a Chinese free school. The Chinese had never heard of such a thing, and they could not for a long time believe that their children were to be taught and furnished with books

gratuitously, but suspected that some selfish or sinister motive would leak out. They could not comprehend the idea of doing and expending so much merely for the sake of doing good to others. Thus many kept back their children for the first year, and the school opened with five scholars. By the most cautious measures they induced the use of Christian books, and prevailed on the pupils and teachers to attend Christian worship. In 1820, Dr. Milne says, "connected with the mission are thirteen schools, in all containing about three hundred children and youth."

Another work in which he engaged was the publication of a periodical called the Chinese Monthly Magazine. This was continued till his death, and thousands of copies were yearly circulated among the Chinese in the Archipelago, in Siam, Cochin China, as well as in the Chinese empire. Two years after he began an English Quarterly, entitled the Indo-Chinese Gleaner.

His opinion of the value of such periodicals is worthy of notice. He says: "in the intellectual wastes which missionaries generally inhabit, thought becomes torpid, mental energy languishes, and the ordinary range of vision becomes narrow. If a publication combines religion and philosophy, literature and history, there is something to inform the understanding, to rouse the dormant feelings—something to awaken caution, to encourage languishing hope, something to excite benevolent sympathies, something to draw out benevolent prayer to God—cordial thanks for his blessings, a clear zeal in his cause, and ardent love to all men."

The last three or four years of his life were much de-

voted to the "Anglo-Chinese College." The corner stone was laid at Malacca, Nov. 11, 1818, and in 1820 it was so far advanced. that a class was formed and instruction given. This school originated by a donation of one thousand pounds sterling from his predecessor, but the charge of erecting the buildings, and the details of its organization, devolved on Dr. Milne. From that time till his death he was the principal of the institution, managing its general affairs, and giving daily instruction in the Chinese language. This college has been removed to Hong Kong, where classes of Chinese boys have been instructed in English and Chinese, thus fitting them for interpreters, and to fill various stations where a knowledge of the two languages is required. Some of its students have afforded important aid in giving the gospel to their countrymen, but it still remains a question whether for this purpose the same amount of instruction given in their own language would not better fit them for usefulness.

In the midst of these labors, Dr. Milne was called to mourn the loss of his dearest earthly friend. Sickness had often visited them, and death had already taken two dear children from the afflicted parents, but the mother was still spared. In March, 1819, she was called to her rest, dying in peace, and in the full hope of a blessed immortality. Most deeply and tenderly did the surviving husband feel his loss. Often from this time, even till his death, the pages of his journal were wet with the tears of the husband, while they show the consolations of the Christian. "O Rachel! Rachel! endeared to me by every possible tie! But I will try not to grieve for thee,

as thou didst often request before thy departure. I will try to cherish the remembrance of thy virtues and sayings, and teach them to the dear babes thou hast left behind. The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

From this time the care of his four surviving children was heavy upon his mind, but he slackened not his hand in the work of the Lord, but rather quickened his steps as he came nearer the goal. For more than two years all the concerns of the mission had devolved on himself alone. It was his to visit and petition government, to plan and superintend the mission buildings, to oversee the schools, to prepare the magazine, to edit the Gleaner, to teach in the college, and carry on the work of translation. He was instant also in preaching the word. He preached in a pagan temple weekly, and to the Chinese on Thursday evening and twice on the Sabbath.

The difficulty of collecting a congregation was all along felt. The Chinese spend the day in hard labor and their evenings are very commonly devoted to gambling. When a few persons came to hear, it was no easy matter to fix their attention. Some would be talking, some laughing at the novelty of the doctrines, and some would be smoking their pipes, but the few who attended regularly soon became decorous and attentive.

The reception of his preaching among the heathen, as described to him by a Christian convert, is quite characteristic of Chinese sentiments. "Some," he says, "treat the gospel with the highest contempt. Others say, what is the use of spending so much money in making books for our instruction? If he were to give five dollars to per-

sons out of employ, or a few dollars to assist persons commencing a pepper plantation, that would be spending money more to the purpose."

"If he will give us money we will be his followers. He is a very good man, that we all know, but though he has been here more than two years what good has he done? Who has received his doctrines? Yet he has not even deprived us of cock-fighting! What use in calling us to embrace his religion, and to worship his God? May we not just as well call him to embrace ours and worship our Gods?"

Another person, who was in his employ, says, "it is all very well, I now receive his pay, I ought to serve him, I will agree with him; even if he bid me go out and read the Gospel to the people in town when he is absent I will do it." Yet these labors served to enlighten the minds of many, to reform their conduct and to weaken their attachment to idolatry. The native teacher Liang Afa was the first convert whom he baptised. The convert long outlived his instructor of whose life and habits he often spoke with interest and adhered to his profession and the work of preaching the gospel though tried by the loss of property, scourging and imprisonment. He was the first ordained Chinese Evangelist, and labored in connection with the London Missionary Society.

But the work to which he devoted most of the study and labor of the last seven years of his life was the translation and composition of books. By his early diligence in the study of Chinese, he acquired great facility in writing on moral and religious subjects in that language. "No tracts," says his surviving colleague, "are so accept-

able to the Chinese, as some of Milne's. In the translation of the Old Testament, he chose the following historical books, supposing them easiest to translate—Deuteronomy, Joshua, and Judges, the books of Samuel, Kings, and Chronicles, Ezra, Nehemiah, Esther, and Job. Dr. Morrison translated the rest. He wrote also not less than fifteen tracts varying each from ten to seventy leaves, besides a full commentary on Ephesians and an elaborate work in two volumes, entitled, "Essay on the Soul."

His own view of these multiplied works is found in his private journal.

"They appear many for my strength, especially if to these the care of my own family be added. I humbly hope also, that they are, and will be useful to the church of God. But when I view them as connected with the imperfection of my motives, and the dullness and deficiency of spiritual affections in them, I am disposed to adopt the language of the Prophet, 'Very many, and very dry.' They appear almost to be *dead* works. Woe's me! Woe's me! My dead soul! Lord make it akin to thee, and this will give life to all my labors."

He died in 1822. There had been many premonitions of danger, followed by partial recovery; large expectorations of blood indicated disease of the lungs, but it appeared at length, that the liver was the seat of the fatal complaint.

After a voyage to Penang, for health, he returned emaciated and weak, to die at his post. There he had planted the standard of his Master, there he had defended it, and there he fell. He had not then to relinquish his treasures for they were laid up for him in heaven.

He had no desperate work of repentance to perform. He had no secret or open enemies to forgive, for he cherished no ill will to any one. He had not then to seek that Friend to stand by him, who sticketh closer than a brother, for in his youth he sought and found him, and committed to him the keeping of his soul. He was not leaving his home and friends, for a friendless exile, but he was going to his Father's house, to see that wondrous Saviour, who loved him, and gave himself for him.

His end was not rapturous, but peaceful and thoughtful, regarding it a serious thing to stand before the *perfect* judgment.

He died at the age of thirty-seven, and about ten years after his arrival in China. Thus have we traced the course of this devoted servant of God, from the shepherd boy on the hills of Scotland, to the successful missionary living and dying among the millions of Asia. Some of the heathens converted through his instrumentality may now be hymning the Redeemer's praise with him in heaven, while multitudes of the living and the unborn millions of China may yet read of Jesus and his salvation in the pages traced by his hand.

His success as a missionary resulted greatly from his humble piety and entire devotion to the work. He used to say, "When I am convinced a thing is *right*, I can go through fire to accomplish it." He was convinced that the cause of missions was the cause of heaven, and neither floods nor fire could impede his onward progress. One great object constantly filled his mind and fired his soul, and that was the establishment of Christ's kingdom among the nations. This called out the earnest prayers

of his youth, and engrossed the strength of his life. At all times, and on all occasions, the missionary work was the first with him. "This one thing he did:" he slept little—lived frugally, and labored with great energy, and system, and untiring zeal. This accounts for the great amount of work performed during the ten years of his missionary career. The readiness with which he seized on passing events and pressed them into service, added to the success of his labors. An extract from his private prayers expresses this thought: "Give me wisdom to know, and energy to seize on all the facilities furnished by Providence for promoting truth and righteousness. May I be humble in myself, and greatly value the talents of others. O bless my family, my partner in life; bless our little ones with the beginnings of eternal life. Fit me for a useful life and a happy death. My eyes are lifted up toward thy mercy in Jesus Christ. It is my only hope, my sole plea. Lord look upon me—pardon me—bless me and mine, in time, and through eternity, for Christ's sake. I give myself afresh to thee, my Creator, Redeemer and Sanctifier. Seal me, and save me. Amen, and Amen."

In the memoirs of Milne there is an extract from his will, concerning the education of his children. He was solicitous that they might very early be taught two things; one, to *seek first the kingdom of God and his righteousness*, and the other, to be *diligent in business*, and adds, "It would be a most delightful anticipation for me to cherish, that they or some of them should devote themselves to the service of Christ as Chinese missionaries."

The desire of the good man's heart was granted. One of the four children, a twin brother, and who bore the name of his father, and inherited largely his temperament and spirit, arrived in China in 1839; and after a term of years, somewhat longer than his father's missionary life, spent in preaching the gospel to the Chinese at Ningpo and Shanghae, was at length compelled, by loss of health, to return to England.

Milne is a name of hallowed memory among the co-laborers for giving the gospel to the millions of China, and many of that people who have and are to feel the influence of his faith and works, will join him with the unnumbered worshipers in praising him who died to redeem them by his precious blood.

MILNE.

Mrs. RACHEL MILNE, daughter of Charles Cowie, Esq., of Aberdeen, Scotland, was born September 23d, 1783, and married in 1812, to the Rev. William Milne, and soon after embarked with her husband at Portsmouth for China. After touching at the Cape of Good Hope and the Isle of France, they arrived at Macao, July, 1813. Here Mrs. Milne found a home in the family of Dr. Morrison, while her husband was, by order of the Portuguese government, obliged to leave the place within twenty-four hours after his arrival. He went to Canton, and in 1815, accompanied by his wife, he removed to Malacca, where he took charge of the Anglo-Chinese College, and continued his labors of teaching, preaching,

and translating, till 1822, when he exchanged a life of eminent usefulness on earth for the Christian's enjoyment and reward in heaven. Mrs. Milne died at Malacca in March, 1819, leaving one daughter and three sons. One of the latter gave himself to the practice of medicine, another was a successful minister of the gospel in the land of his father's nativity, while the other, his twin brother, followed the footsteps of his father as a missionary to the Chinese.

Mrs. Milne is remembered as eminently pious, prudent and meek-tempered, and after living usefully, died at the age of thirty-six years, in the full hope of a blessed eternity.

Most deeply and tenderly did her surviving husband feel his loss, and from this time to the time of his death, the pages of his private journal are wet with the tears of the husband, while they also glow with the consolations of the Christian.

Mrs. Milne enjoyed in childhood the instructions of eminently pious parents, and in her journal we find the statement, "My mother's instructions were enforced by her prayers and example." This legacy received from a prayerful and godly mother, she handed down to her children, of whom she was often heard to say, "I have never wished for riches or fame for my children, but that they may truly fear God, and be useful members of society."

MORRISON.

Rev. Robert Morrison, the first Protestant missionary to China, was born at Morpeth, in the north of England, 5th January, 1782. He was of pious parents, of Scotch descent, but remained impenitent till the age of fifteen, when he was brought to trust his soul in Jesus Christ for salvation. He then began the practice, continued in after life, of committing to memory a verse of Scripture daily. Thus did a foreseeing God begin to prepare him as a translator of his holy Word. From the time he united with the Scottish church, in 1798, he was animated with a strong desire to be useful in the world, and to do this he saw that he needed an education. Up to this time, he had followed the humble occupation of his father—that of a *boot-tree maker*, and resided at Newcastle. Neither his poverty nor the dissuasions of his friends could divert him from his purpose. About 1801 he succeeded in placing himself under the instruction of Rev. Mr. Laidler, of Newcastle, to learn Latin. He studied in the morning before six, and in the evening after seven o'clock, working at his trade during the day. This he continued for fourteen months, when, in the early part of 1803, he was admitted into a theological school at Hoxton, in the suburbs of London, where the first Christian desire of his heart, which had been concealed almost from himself, was made public—viz., of preaching the gospel to the heathen. His friends pressed him to stay at home; his father wept and prayed over him, unwilling to part with him, yet fearing that he was doing wrong by opposing his departure. Robert was his

youngest son, the joy and rejoicing of his heart, and this self-sacrificing parent lived to see him honored among the churches of Christ. After the death of his mother, Robert obtained the consent of his father to his wishes.

Accordingly, he now determined, in the strength of the Lord, to surrender himself to his service, and was accepted by the London Missionary Society, and in 1804, at the age of twenty-two, was removed to their seminary at Gosport. There he continued under the instructions of Rev. David Bogue, till January, 1807, when he was ordained as a missionary to China.

Many and many an age had the millions of this empire appeared on the stage of life, and groped their dark and cheerless way down to the gates of death, having no hope, and without God in the world, before this first preacher of righteousness appeared among them.

We find the following language in the instructions received by him from the Missionary Society, dated January 20th, 1807:

"When you have attained the great object of acquiring the language, you may turn this to some account for the good of the world. Perhaps you may have the honor of forming a Chinese dictionary, or, perhaps, the still greater honor of translating the Scriptures into a language spoken by a third of the human race."

On the 31st of January, 1807, Mr. Morrison embarked for China, by way of America, where he remained twenty days, and reëmbarked at New York, in the ship Trident, for Canton. He received from Mr. Madison, then Secretary of State, letters of introduction to Mr. Carrington, American consul at Canton. He landed at Macao, a few

miles below Canton, on the 4th of September, but he had scarcely landed, when he was ordered away by the Portuguese governor of that colony, through the jealousy of the Roman Catholics. Compelled thus unceremoniously to leave Macao, he procured a passage to Canton, where his letter to Mr. Carrington procured for him lodgings in the storehouse of some kind New York merchants.

He at once adopted the Chinese costume, cultivated the cue and the long nails, ate with his Chinese teacher, and learned to use the chop-sticks; ate, and studied, and slept in the same room, and that a portion of a merchant's warehouse; studied at the language night and day, using a small brown earthen lamp for his midnight toil, having a copy of Henry's quarto volume of Commentaries set on end for his lamp-shade, to keep off the wind, and in all things studying the strictest economy.

At the close of 1808 the British were expelled from Canton and he was obliged to return to Macao. Here he was so unwilling to expose himself to public gaze that he seldom walked out, in consequence of which his health began to suffer. The first time he ventured out was by moonlight, attended by two Chinese. Yet during all this time he was silently studying the language, and so anxious was he to learn it that his private prayers were offered to God in broken Chinese.

On the 20th of February, 1809, he was married at Macao to Miss Mary Morton, born at Dublin, the eldest daughter of John Morton, Esq., surgeon of the Royal Irish Artillery, and on the same day Mr. Morrison received the appointment of translator to the East India Company as assistant to Sir George Staunton.

This appointment secured to him a permanent residence in China, and afforded him the means of support and the power of doing much for the cause of benevolence.

In 1811 the East India Company published his grammar of the Chinese language, which is a valuable work, but it was no easy matter to make a grammar of a language destitute of conjugations, declensions and terminations.

Nor was he exempt from the domestic afflictions common to missionaries abroad, which are often unattended by the alleviating circumstances surrounding those in Christian lands. This same year he had with his own hands to dig the grave of his first-born son, and during the work of sorrow was forcibly driven off by the Chinese.

In 1815 Mrs. Morrison was obliged by ill health to seek for a cooler climate, and leaving her husband she sailed with her two children for England. After an absence of five years she returned with improved health, but as it proved to die in China the following year. Soon after, her two orphan children returned to England.

While laboring primarily to prepare himself to translate the sacred Scriptures into the language, read or spoken by one third of our race, he conceived and commenced the great work of translating the Imperial Chinese Dictionary into the English language. This elaborate work has, and is destined still to furnish important aid to the student in learning this most difficult language.

The dictionary contains forty thousand words, each

represented by a distinct Chinese character, is printed on four thousand five hundred and ninety-five pages, and was published by the East India Company at an expense of £12,000 sterling, or rather more than $50,000. This includes the expense of cutting movable metallic Chinese type to use in connection with English letters. The first volume was issued at Macao in 1816, and the whole, making six large quarto volumes, each as large as a family Bible, was completed in 1823.

He also prepared a volume of Chinese and English dialogues, and a vocabulary of the Canton dialect, in two volumes, and some other works in Chinese and English, as well as some religious tracts. He also lived to prepare a version of the entire Scriptures in the Chinese language. This, though failing in point of accuracy and idiom, is still a very important work, and furnished proof of his unceasing perseverance and unflagging industry. But of all his works, perhaps the most important was the translation of the Imperial Dictionary, before referred to; for his version of the sacred Scriptures, though a work of great industry and toil, left the *labor* of translating the Bible into idiomatic and intelligible Chinese to be accomplished by his successors.

For twenty-five years he held the office of Chinese interpreter and translator for the East India Company, and for many years was the only means of communicating between the two nations in all the important matters of politics, commerce, and religion. He held his commission to the close of his life, and to the end enjoyed the unabated confidence of the East India Company. Through their generous compensation for his services, he was able

to do much for benevolent purposes; among which was the founding, in 1818, of the Anglo-Chinese College, at Malacca, to the establishment of which he gave £1000, and £100 annually for the first five years of its existence. This school has since been removed to Hong Kong, and is under the care of Dr. Legge, a member of the London Missionary Society. It has served a good purpose in raising up interpreters for commercial purposes, and to aid in the international intercourse of the Chinese with western nations, and has afforded aid in conveying the gospel to the heathen.

The most sure and successful way of raising up a native ministry in China, has been the preaching of the gospel in their own language, and in the use of the same language to train up or instruct a class of men from the converts to Christianity to preach the gospel to their countrymen.

Though Dr. Morrison's time was largely engrossed in his translations and services as interpreter for the East India Company, he found time, to some extent, to preach the gospel to the Chinese; but this at that time was done at Canton secretly, for fear of the officials, and at Macao with closed doors, for fear of the Roman Catholics.

In 1824 he visited England, where he was married to Miss Eliza Armstrong, with whom he reëmbarked for China in 1826. In 1833 Mrs. Morrison was obliged by her own ill health to leave her husband and his eldest son in China, and with her six children return to her native land. Dr. Morrison continued in the faithful discharge of his varied and responsible duties until the next year, when,

at the age of fifty-three, on the 1st of August, 1834, he departed this life, in the hope of the Christian's life to come.

His oldest son, J. R. Morrison, was his successor as Chinese translator to the East India Company, and became a member of the Legislative Council in the British government in Hong Kong. He was called early to follow his parents, having fallen a victim to the prevalent fever in 1845, and sleeps by their side in the burying ground at Macao. Dr. Morrison's eldest daughter, and only surviving child by his first marriage, is now the wife of a medical missionary at Canton, and is a worthy descendant of her honored and revered father.

While the Roman Catholics and Nestorian Christians, during a residence of five hundred years in China, had never attempted a translation of the Bible except in some small portions, as the Lord's Prayer, and small parts of the Gospels, Morrison in China, and Marshman, his cotemporary, in India, had each given the entire Bible to the Chinese in their own language. These two versions of Morrison and Marshman appeared about the same time, and of much the same character; strongly literal, but largely unintelligible because unidiomatic. Marshman, one of the pioneer missionaries to India, under the direction of the English Baptist Missionary Society, had given himself early to the study of the Chinese language, and considering his distance from the Chinese empire, it is surprising that he should have made such progress in the language, and been able to translate so well, and prepare as he did some valuable works on the Chinese

language. While these first missionaries did not accomplish all they desired, and the first translators of the Bible into Chinese did not do all that could be wished in rendering the word of God intelligible, yet when we think that the Chinese language is read in China proper, in Cochin China, in Lew Chew, in Japan, and in the colonies of Chinese scattered throughout the countries of southern Asia, and numbering one third of the human race, it was a sublime thought which prompted the effort to give to them the Bible. It is cause of devout thanksgiving that these first missionaries did so much to prepare the way, and that subsequent laborers have been able to give an intelligible translation of the whole Bible to this people. And thanks to God! the gospel is now freely preached by natives and foreigners in the light of the sun, and among the crowded millions of their cities and country.

But, dear reader, while we rejoice that so much has been accomplished, we are painfully compelled to call your attention to the sacrifice of valuable life for its accomplishment. How many have resigned loved sons and daughters, and while offering daily prayer for success to attend their self-denying labors, have had the sad intelligence break upon the ear, or more frequently, silently present itself to the eye, that those for whom they pray, have months before exchanged their self-denying toils for the song of the raptured above. In this catalogue may be mentioned the names of devout women, not a few, such as

MRS. MORRISON, MRS. S. JOHNSON,
" MILNE, " J. JOHNSON,

Mrs. Gutzlaff,	Mrs. White,
" Dean,	" Devan,
" Boone,	" Peet,
" Ball,	" Lord,
" Shuck,	" Reed,
" Doty,	" Wood,
" Pohlman,	" Legge,
" Stronach,	" Jenks,
" James,	" Vrooman,
" Speer,	" Wyley,
" Hobson,	" Whilden,
" Jarrom,	etc., etc., etc.,

who since the consecration of this pioneer missionary to China have counted not their lives dear unto them, that they might make known the gospel of our Lord Jesus Christ to her perishing sons and daughters.

And what shall I say more, for the time would fail me to tell of brethren Lowrie, Pohlman and Goddard, of Milne, Medhurst and Dyer, of Benham, and Reed, and Abeel—who through faith wrought righteousness, obtained promises, out of weakness were made strong, and were valiant for the truth. And others, namely, A Fat, A Sun, A Ee, among the native evangelists, who had trial of cruel mocking and scourging, yea moreover, of bonds and imprisonment; and these all received not the fulfillment of the promises, but having seen them afar off, were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

MORRISON.

MRS. MARY MORRISON, the daughter of John Morton, Esq., surgeon of the Royal Irish Artillery, was born at Dublin, October 24, 1791, and married to Dr. Robert Morrison, at Macao, February 20, 1809. In 1815 declining health compelled Mrs. Morrison to visit England with her children, and she returned to her husband in China in 1820. She came back with improved health, but soon to die. She left a son and daughter to grow up without a mother's care. The former, the Hon. J. R. Morrison, after an illustrious life of usefulness, died at Macao, his birth place, on the 29th of August, 1843. The latter lived to occupy an honored and useful position as the wife of a missionary to the Chinese.

Mrs. Morrison possessed a superior understanding, a noble generosity of soul, and an ardent love to Christ.

Her death, which occurred at Macao, June 10, 1812, followed in a few hours the first symptoms of disease, but found her ready for the sudden summons.

Her honored husband and devoted son have since found a resting place by her grave in the cemetery of Macao.

MORRISON.

HON. J. R. MORRISON, the son of the Rev. Dr. Morrison, was born at Macao, April 17, 1814. He was sent to England for his education in childhood, but returned

to China in 1826. After this he pursued his studies at the Anglo-Chinese College at Malacca, and then under the immediate instruction of his father at Canton.

On the death of his father in 1834, he was appointed his successor as Chinese secretary and interpreter to the superintendent of British trade in China. During the last four years of his life he occupied a highly responsible position in the service of his country, during which he conducted the correspondence with the Chinese commissioners in three different campaigns—interpreting for his countrymen in their intercourse with the high officers of the Chinese court. Sound and highly serviceable in counsel —in war, faithful to the interests of his own country, and yet, by his regard for the welfare of the enemy, securing the esteem of all classes among them—he toiled with extraordinary energy, wisdom, and efficiency until the desire of his heart was accomplished, and peace declared on an honorable basis. Having finished the work for which he of all men was probably most competent, he died at his birth place, after an illness of nine days, on the 1st of August, 1843. Mr. Morrison was small in person, with a youthful appearance, coupled with great maturity of mind, and possessed rare accuracy of knowledge on a greater variety of subjects than come within the range of ordinary minds. It would be difficult to find the man who would do so much and do it so well. His official services were promptly and satisfactorily performed. His opinions were sought and respected in settling the treaty of peace with China, and in the Legislative Council at Hong Kong, of which he was a member; and he was ever ready with his advice and sympathy and sup-

port for the missionaries engaged in the work commenced by his honored father.

He possessed largely the spirit of his divine Master, and by his alms to the poor, his sympathy for the suffering, his generous-hearted and open-handed benevolence, gained the good will of thousands who never knew him in person. At his death, the poor, the people of China, and the WORLD, lost a friend. His grave is by the side of his father and mother, in the cemetery at Macao.

MUNSON.

REV. SAMUEL MUNSON graduated at Andover Theological Seminary, and sailed for the East in 1833, as a missionary of the A. B. C. F. M., to the Indian Archipelago. Leaving their wives at Batavia, the Rev. Messrs. Lyman and Munson started for their field of labor on the 8th of April, 1834. After visiting Pulo Nias, they reached Tappanooly, June 17, and declared their intention of visiting the interior of the Battak country, in Sumatra. They were strongly dissuaded from this; but as they came with friendly intentions, they thought they had no cause to fear. Being provided with a guide and interpreter, they proceeded for two days' journey into the interior, where they lodged at a village of a friendly chief, who also endeavored to persuade them to return—to whom they returned the answer as above, and proceeded on their way. The next day, June 28th, while in a wood, they found themselves suddenly surrounded by two hundred

armed savages who showed hostile intentions. The missionaries declared themselves to be friends, and threw them tobacco, cloth, and gave up the pistols and muskets in the hands of their attendants. Then, the signal for assault being given, the missionaries were stabbed, their arms chopped off, and their bodies devoured by these wild cannibals.

These Battaks wear no clothing except a strip of cloth around the loins for the men, and a piece somewhat broader for the women.

The houses, made of brushwood and bamboo, are raised a little from the ground and covered with leaves. Their villages, composed of a cluster of these huts, are surrounded by strong palisades, sometimes in two or three rows. The people never appear out without arms, consisting of large knives, or cleavers, which, unsheathed, they carry on their shoulders, with a spear in one hand.

They plant a little rice in the neighborhood of their villages, not in irrigated fields, as do their neighbors, the Malays, but on the dry land, and gather comparatively but a small harvest. They plant also a little Indian corn, the egg-plant and the yam, and gather a little gum-benjamin for export.

The island of Sumatra, crossed by the line of the equator, is more than a thousand miles in length, and on an average, about one hundred and fifty miles in breadth. It is diversified by ridges of mountains and numerous rivers, and has a rich soil, yielding a great variety of productions. This fertile island, though early visited by merchants from the West, is still inhabited by savages and furnishes no hospitable retreat for strangers

Little is known of its inhabitants, but enough to show a marked variety in the character and customs of the various tribes. Some of these petty states are supposed to have been founded by emigrants from the ancient empire of Menangkabu—others, by shipwrecked mariners from the coasts of Malabar and Coromandel, and by settlers from Java, Borneo and the Malayan peninsula—bringing with them their former habits of piratical adventure. Pageruyong, the capital of Menangkabu, is placed in latitude 14′ south, and about fifty miles east of Padang. After visiting this ancient capital in 1818, Sir Stamford Raffles states that the whole country, as far as the eye could trace, was one continued scene of cultivation, interspersed with innumerable towns and villages, shaded by cocoa-nut and other fruit trees, and the population within fifty miles around Pageruyong can not be less than a million. This region has been famed for the riches of its gold mines and other mineral productions, and within its borders geographers have marked the situation of Mount Ophir.

The following notice of the Battaks is from the pen of Sir Stamford Raffles, who, from long residence in that part of the country, and from his high character as a man, forms the best of authority on that subject. In a letter written in February, 1820, to the Duchess of Somerset, he gave the following account of this singular people:

"I have just left Tappanooly, situated in the very heart of the Battak country, abounding in camphor and bengamin, and full of interest for the naturalist and the philosopher. If you have looked into Mr. Marsden's his-

tory of Sumatra, you will recollect that the Battaks are cannibals. Now do not be surprised at what I shall tell you concerning them, for I tell the truth, and nothing but the truth. To prepare you a little, I must premise that the Battaks are an extensive and populous nation of Sumatra, occupying the whole of that part of the island lying between Acheen and Menangkabu, reaching to both shores. The coast is but thinly inhabited, but in the interior the people are said to be as thick as the leaves of the forest. Perhaps the whole nation may amount to between one and two million of souls. They have a regular government, deliberative assemblies, and are great orators; nearly the whole of them can write, and they possess a language and written character peculiar to themselves. In their language and terms, as well as in some of their laws and usages, the influence of Hinduism may be traced; but they have also a religion peculiar to themselves. They acknowledge the one and only great God, under the title of *Debata Assi Assi*, and they have a trinity of great gods, supposed to have been created by him. They are warlike, extremely fair and honorable in their dealing, and most deliberate in all their proceedings.

"The evidence adduced by Mr. Marsden must have removed all doubt from any unprejudiced mind, that, notwithstanding all this in their favor, the Battaks are strictly cannibals, but he has not gone half far enough. He seems to consider that it is only in cases of prisoners taken in war, or in extreme cases of adultery, that the practice of man-eating is resorted to, and then that it is only in a fit of revenge. He tells us that, not satisfied

with cutting off pieces and eating them raw, instances have been known where some of the people have run up to the victim, and actually torn the flesh from the bones with their teeth. He also tells us that one of our residents found the remains of an English soldier, who had been only half eaten, and afterward discovered his fingers sticking on a fork, laid by, but first taken warm from the fire. But I had rather refer your grace to the book, and if you have not got it, pray send for it, and read all that is said about the Battaks.

"In a small pamphlet, lately addressed to the Court of Directors respecting the coast, an instance still more horrible than any thing related by Mr. Marsden, is introduced; and as this pamphlet was written by a high authority, and the fact is not disputed, there can be no question as to its correctness. It is nearly as follows: A few years ago, a man had been convicted of a very common crime, and was sentenced to be eaten according to the law of the land. This took place close to Tappanooly, and the resident was invited to attend. He declined, but his assistant and a native officer were present. As soon as they reached the spot, they found a large assemblage of people, and the criminal tied to a tree, with his hands extended. The minister of justice, who was himself a chief of some rank, then came forward with a large knife in his hand, which he brandished as he approached the victim. He was followed by a man carrying a dish, in which was a preparation of condiment, composed of limes, chillies, and a salt called *sambul*.

"He then called aloud for the injured husband, and demanded what part he chose; he replied, the right ear,

which was immediately cut off with one stroke, and delivered to the party, who, turning round to the man behind, deliberately dipped it into the *sambul*, and devoured it; the rest of the party then fell upon the body, each taking and eating the part most to his liking. After they had cut off a considerable part of the flesh, one man stabbed him to the heart, but this was rather out of compliment to the foreign visitors, as it is by no means the custom to give the *coup de grace*."

It was with a knowledge of all these facts that Sir Stamford visited Tappanooly with the determination to satisfy his mind most fully in every thing concerning cannibalism. Accordingly he caused the most intelligent chiefs of that place to be assembled, and in the presence of witnesses, Mr. Price and Dr. Jack, obtained the following information, of the truth of which neither of the gentlemen had the least doubt. It is the universal and standing law of the Battaks, that death by eating shall be inflicted in the following cases: 1st, for adultery; 2d, for midnight robbery; 3d, in wars, the prisoners are sacrificed; 4th, for intermarrying in the same tribe; and 5th, for a treacherous attack upon a person, a house or a village.

The same author affirms that it is estimated that from sixty to one hundred Battaks are annually eaten in time of peace. The palms of the hands and the soles of the feet are the delicacies of epicures! Formerly it was the custom for the people to eat their parents when too old for work; this practice, however, has been abandoned. When the party is a prisoner taken in war, he is eaten immediately on the spot, and whether dead or alive al-

ters not the case, and it is usual even to drag the bodies from the grave and eat the flesh. It is certain that it is the practice *not* to kill the victims till the whole of the flesh is cut off, should the party live so long. Horrible as this practice appears, it seems seldom to be the effect of private revenge, but the result of much deliberation. They eat the flesh with a keener relish than they would beef or pork.

Sir Stamford, in concluding his letter to the duchess, says, "You know that I am far from wishing to paint any of the Malay race in the worst colors, but yet I must tell the truth. Notwithstanding the practices I have related, it is my determination to take Lady Raffles into the interior, and to spend a month or two in the midst of the Battaks. Should any accident occur to us, or should we never be heard of more, you may conclude we have been eaten."

It is grateful to think that Sir Stamford Raffles was not eaten by cannibals, but after an eminently useful career as a statesman, returned to die in England. In 1805 he was appointed assistant secretary at Prince of Wales Island; in 1810 he was made agent of the governor general with the Malay States, and in 1811 was raised to be lieutenant governor of Java. During this government, which lasted till 1816, his enlightened policy gained the warm affection of the Javanese. In 1819, as his crowning work, he established the settlement and free port of Singapore. He returned to England, where he died, in 1826, at the early age of forty-five.

POHLMAN.

Rev. William J. Pohlman, a missionary of the A. B. C. F. M., went to the East in 1838. He was first stationed at Borneo, spent some time at Singapore, and after the opening of China, was located at Amoy. He had been successful in acquiring the language, had gathered a little Chinese church, and erected a house of worship, when, in 1849, he went to Hong Kong to procure lamps and needful furniture for his new chapel, and while returning to Amoy, was drowned. We well remember when at Hong Kong, during that last visit, his erect form and elastic step, and cheerful smile, and animated conversation, while discoursing upon the opening doors for usefulness at Amoy, and his brightening prospects for winning the heathen to Christ. He was an interesting preacher in English and Chinese, and his intimate communion with the Master gave a peculiar charm to his public ministrations and his social intercourse. He was eminently a common-sense practical man, and found it easy to carry religion into all the relations of life without dishonoring his Master. During his ten or eleven years in the East, he had largely won the confidence and friendship of his colleagues, and was, as we thought, eminently fitted to enter the waving harvest around him and gather many sheaves into the garner of God.

The providence which thus ended his work, seems mysterious, but the hand of him who orders all, has written the explanation in characters of benevolence and light, where we can read them at a future time. Till then, we trust him, though he try us.

POHLMAN.

MRS. POHLMAN, the sister of Dr. Scudder, missionary to India, and wife of Rev. W. J. Pohlman, with her husband, sailed from America in 1838, to join the mission to Netherlands India from the Reformed Dutch Church, and in connection with the A. B. C. F. M. They labored among the Chinese in Borneo and the Straits of Malacca, till the opening in China, when they removed to Amoy, where, after a brief illness, she died, September 30th, 1845, leaving an infant daughter and a sorrowing husband to feel her loss. Her little boy had been buried but two months before her, and the mother was laid by his side, in the burying ground of Kulangsu, a little island near Amoy, where rests the dust of the former Mrs. Boone, Mrs. Doty, and others.

REED.

REV. ALANSON REED was a native of Cummington, Massachusetts. He was the youngest son and favorite child of a widowed mother, but she died before her son finished his theological studies. He was born June 21, 1807, was converted at the age of twenty, closed his studies at Hamilton Theological Seminary in 1835, and on the 22d of September of that year sailed with his wife to his home among the Chinese. He landed at Singapore in March, 1836, and the following July commenced the study of the Chinese language at Bangkok. Here he

soon commenced family worship in this new and difficult language, and zealously toiled to win the heathen to Christ. In reply to the inquiry, if he did not long for his pleasant home and his native land, he said, "No, I love my work." He was looking forward to China proper as his destined field of labor, but it was not the misnamed but the true, celestial empire which God designed him soon to enter.

After a brief but devoted missionary life he died at Bangkok August 29th, 1837, aged thirty years. He died in such a manner as left with his surviving brethren and the witnessing heathen sublime proof of the divinity of our holy religion. It was well said by one of his associates at the station: "Not soon do we expect to see another more eminently qualified by ardent piety, singleness and firmness of purpose, and zeal for the conversion of the heathen." He was a man of a strong frame, gentle spirit, and light complexion, and his firm health promised long life and lasting labors, but dysentery, the disease which removed him, often selects such for its victims.

His mourning widow, a sister of Dr. W. W. Everts, after struggling with disease in the person of her infant and fatherless boy, embarked with him for the United States with the hope of saving his life, but in this she was disappointed. The dear boy died in his mother's arms and was buried in the sea.

Mrs. Reed afterward married Mr. Allen, an esteemed brother of the church in Vermont, but has since gone to her rest in heaven.

RICHARDS.

Rev. William L. Richards was the son of Rev. William Richards, one of the first missionaries to the Sandwich Islands. William, the eldest of eight children, was born at Lahaina, Sandwich Islands, December 3, 1823. He remained at the islands till he was thirteen years old, when he embarked with his parents, and his brothers and sisters for the United States. During his residence among the heathen he was as far as possible preserved by his parents from pagan influence, and from them he received his mental training as well as his moral culture, except that one of the other missionaries heard his recitations in Latin for a few months. He was nevertheless well fitted at that extreme youth to enter college, indicating great industry and aptitude on his part, and extreme fidelity and care on the part of his parents.

After providing for the care and education of their children, six in number, these devoted parents, with bleeding hearts, bade their loved ones adieu and turned their faces again toward the heathen world. With the arms of the little ones entwined around their necks and the hands of those who were part of their bones and blood, hanging on to the skirts of their garments, these parents suffered a pang on leaving home, to which, on first leaving America, they were strangers. The chief of all missionary self-denial is indicated by this one parting scene. All other is undeserving the name of self-denial when compared with this. The ties to home and country, and kindred, and parents, even, may be sundered,

and the heart may sorrow; but when parents are torn from their children, when these young immortals, being linked to those who gave them being by sympathies and responsibilities as untransferable as the relationship, are separated, the tendrils may be torn so as to bleed, but ties can never be severed. Parental responsibilities and their corresponding sympathies are as inalienable as man's immortality. The child, when removed from parental care in early life, may be ignorant of its origin, or ignore its relations, but the parent never. And the child duly educated, or who has grown up under the daily care of faithful parents, cherishes for them a filial piety more nearly akin to the Christian's love and longing for God than any feeling that ever found place in the human breast.

Something of this sentiment finds expression in a letter from our young friend, dated August 24, 1839, written in America after his parents had returned to the islands:

"My Dear Parents:—I now take up my pen to write you, dear father and mother, again. But when I think of you I feel homesick, to think we are separated from each other by such a distance as eighteen thousand miles; to think that I can not visit home in vacations, as other students do. Yet I feel glad to think I may see you again in three or four years. In two years more, if nothing happens, I shall finish my collegiate education. I shall be at that time about eighteen years old. But I will not look forward, for all my hopes may be cut off as were my brother's. I will look back to those pleasant days we had at Lahaina. How happy

we were then! We never thought how hard it was to part with home. No one scarcely imagined it. I could not *then* think what a hard thing it would be to have no parents to watch over me. Now I know, and feel it too. Every little thing like home reminds me of it. I presume, yes, I know, that almost every thing you see reminds you of us. You anxiously look for something from each of us on the arrival of every vessel from the United States. And when you receive the letter how joyful you must feel, though at the same time you fear lest there should be some sad news in it. I am just so. I have not received a letter from you for six months, but I expect one every day. I received mother's journal of your voyage out, which was much worse than ours to America. I have not received many letters from my brothers and sisters, and have not seen them either since I left them.

"Again, my thoughts revert to home—to its happy scenes. It seems to me now as if I never could forget home. Every day that passes by brings new recollections of home to my mind, and only increases my desire to see you. I can by my memory see home as plainly as if I had seen it but an hour ago. I do not feel as happy as I have been, though I am not unhappy."

Soon after reaching this country he entered the sophomore class of Jefferson College, at Cannonsburg, Pennsylvania, in 1838, and found a home in the family of its president, the Rev. Dr. Brown.

In a letter, dated December 3, 1839, he writes:

"DEAR FATHER AND MOTHER:—I suppose you are now thinking of me on my birth-day, perhaps weeping

to think that I can not say, 'My God, thou art the guide of my youth;' to think that sixteen years have passed away and I have not given myself to him to whom I was dedicated in my infancy. Yet though I know all this, though I have enjoyed privileges superior to those which many have, still I have not sought Christ as my refuge. But think not, dear father and mother, that I do not think at all about religion. O, no. Not till I forget my parents and my home, not till every trace of them is swept from my mind—and will that ever be? Can I forget the religious instructions I have received? Whenever I think of home, they rise into my mind, and often when gayety is pictured on my countenance, something else than gayety is in my heart. I feel very unhappy generally, though I may appear to others to be very cheerful, and perhaps happy. But who can be happy without religion? No one. Then why does not that consideration alone lead me to give up my heart to God? is a question which rises in my mind. I can not answer it."

In February, 1841, he learned the death of Lucy Thurston, who was his youthful playmate at the islands, and who only returned to the United States to die. This much affected him, and seems to have been blessed to his spiritual good.

In March, 1841, he writes:

"DEAR FATHER AND MOTHER:—I hope there has been a change in my feelings. I hope that now I can look up to God as *my Father*, to Christ as *my Saviour* and *Redeemer*. How strange that I should not have embraced him before as my Saviour, that I should not

instantly have embraced Christ on such terms as he has offered in the gospel. O, how strange! And yet it is so. How true it is that the carnal mind is enmity against God! O how strange that I should have refused Christ, when he had so much love as to die for *me!* I hope it will be my employ for ever to serve him and his cause; that now I may be the humble instrument in his hands to turn many to God. O that I may be able to do something for him who has done so much for me! Love, infinite love, shall be my theme."

He became a member of the Presbyterian church at Cannonsburg in 1841.

After his graduation he served as tutor for a year in the family of William Buchanan, near Wheeling, Va. He then met his father at New York, on his second visit to the United States. After spending some time in travel with his father, he entered Union Theological Seminary, at New York, in October 1843.

While here he was led to reconsecrate himself to God and the service of Christ. He writes to his parents, November 3d, 1846: "I drop now this subject, and turn to another of more importance. I wish I had more time to write upon it. In my last letter, I spoke briefly on the subject of my future field of labor. I feel that I ought to speak more freely on this point. I doubt not it will be painful to you, a trial to your feelings, a disappointment of your cherished hopes, that I should select, or rather that I should be directed to any other field, than my own home in the isles of the sea. I dare not dwell long on this, for I think I can form some con-

ception of what your feelings would be in such a case, nor can I trust the influence of my natural feelings on the calmer and more unbiased decisions of my mind. But, my dear parents, I think I know you well enough to believe, that however trying it may be, you will ever rejoice in the will of God. I have, my dear parents, committed my way to the Lord, both in trust, and in consecration to his service, and in submission to his will. The Lord will guide me. If I go to the islands of the sea, it will be because it is his will. If I go to China, or to India, or to Africa, his hand will have led me thither. The consciousness of his guidance and presence shall strengthen and encourage me though I be called to walk through the valley and the shadow of death. You will ask me how my feelings have become changed. I will answer briefly. The Lord of his free mercy brought me to the knowledge of his love, through faith in him, as I have never known it before. He led me to cast myself into his hands, to be fashioned and guided by his will. He led me then to consecrate myself to him, with a consecration unknown before. The *world* was the field of his service before me—not one spot on it. * * * My mind is now inclined to China, more than to any other field. It is one where laborers are most needed; the language, I think I could learn with less difficulty, than many experience; the climate, I believe would agree with my health better than a warmer one; the field for doing good seems greater than elsewhere; and if more trials are to be endured there than elsewhere, I rejoice in them."

He offered himself to the American Board, to go any-

where they might send him, and in the spring of 1847 he was appointed to join their mission at Fuh Chau, China. Mr. Richards was ordained, October 14th, at Brooklyn, at the church of which he was a member, and of which the Rev. Mr. Speer was pastor. His brothers and sisters, then in the United States, there met him for a last farewell. He then proceeded to Philadelphia, where he embarked for China, in the ship Valparaiso, in company with Mr. and Mrs. Baldwin, and Mr. and Mrs. Cummings, November 11th, 1847.

They landed at Hong Kong, where the compiler made the acquaintance of the newly arrived missionary band, and was particularly struck with the youthful face, yet manly form and heavenly mind, of him whose name is now before us. Here, too, we were called to sympathize with our young brother, as among the first items of intelligence he received after coming on shore, was the death of his revered father, at the Sandwich Islands. He had ended his mission and gone to his reward before receiving the last letter written by his son in America.

Leaving Hong Kong Mr. Richards reached Fuh Chau May 7, 1848, and gave himself at once to the study of the language, in which he progressed with greater success than many others, and procured a place where he continued to preach Jesus to the people. After a brief but highly promising career of about three years from the time he left the United States, in September, 1850, he suffered an attack of hemorrhage from the lungs. His physician proposed a sea voyage as the only hope of prolonging life. He left Fuh Chau November 12, 1850, and after touching at Amoy he spent a little time at

Hong Kong, where we well remember his faltering step, and feeble voice and fearful cough—but more than all, his lustrous eye and heavenly mind which seemed struggling to part the feeble tenure which bound him to earth. He proceeded to Canton, where, on the 5th of January, 1851, he embarked for the United States on the ship Sea, in company with the Rev. George Loomis, seaman's chaplain at Whampoa.

They had a somewhat stormy and tedious passage, and Mr. Richards continued to fail, but his warm sympathies for missionary friends and missionary work, find expression in glowing language so long as his feeble hand could hold his pen. When too weak to record his own thoughts, Mr. Loomis writes for him, and then adds:

"Before enclosing the last words of our dear brother Richards, I write a few lines at his request.

"He has been constantly failing since we left Hong Kong, and in all human probability will not live to reach his native land. He is so weak that he can not raise himself up in his bed. He has given up all hope of recovery. His hope is in God. He told me on Sunday that he would like to live to see his mother once more, for *her* sake more than for his own. It is matter of great joy that he seems so resigned to the will of God, that he reposes with so much confidence in the Saviour, and entertains so strong a hope of a blissful immortality. Having been associated so long and intimately with brother Richards, I can fully sympathize with you in your loss, and can only commend you to God and the grace of our Lord Jesus Christ, praying that in God's

time we may meet our brother in our Father's house above. I am your sympathizing brother,

"GEORGE LOOMIS."

The next letter is dated at sea, south latitude 16° 22′, west longitude 4° 24′, near St. Helena, June 5, 1851.

"To the brethren at Fuh Chau: I feel it to be my duty, though a painful one, to announce to you that this afternoon we committed the remains of our dear brother Richards to the deep, there to rest till the sea shall give up its dead. This morning about ten o'clock he breathed his last. I mourn a brother in Christ departed. A solemn sadness pervades our ship. Wednesday he sent his dying message to his mother, brothers, and sisters. To me it was a most sad duty to pen these last words so full of affectionate regard. Eighteen hours after, he slept in death. God grant that this dispensation may be sanctified to our spiritual and eternal good.

"Yours in Christ,

"GEORGE LOOMIS."

SHUCK.

MRS. HENRIETTA SHUCK, the daughter of Rev. Addison Hall, was a native of Kilmarnock, Va. She was married to Rev. J. Lewis Shuck in 1835—the eighteenth year of her age—and in September of the same year sailed for India with her husband, in company with Dr. Malcom, Sutton, Reed, Abbot, and others. They paused

at the mouth of the Hoogly, to land some of their passengers for Orissa, and passed on to Burmah, where they stayed a few days with the missionaries at Maulmain, and proceeded to Singapore, where they remained for four months. They reached Macao in September, 1836, and from thence removed to Hong Kong in March, 1842. While at Macao, they engaged in studying the language, instructing the youth, and teaching the people. On their arrival at Hong Kong, they were allowed to renew their labors on an enlarged scale, and without restraint. Chapels were erected, worshiping assemblies collected, and schools gathered from the Chinese; and while her husband labored among the former, Mrs. Shuck superintended the instruction of the latter. She possessed considerable knowledge of the written language, and still greater familiarity with the colloquial of the Chinese, and devoted joyfully and successfully her acquirements, time, and talents to the interests of the mission. During the last year of her life, a new school house had been erected, and a school gathered under her care of twenty Chinese boys and six girls, besides her own four children, making a school of thirty under her training. In this work she took the greatest interest, and all the time and strength she could spare from the care of her family, were joyfully devoted to the instruction of the children of the heathen. Her prospects of usefulness had never been greater, and her heart had never been more encouraged, than during the last year of her life. But in the midst of her highest hopes, while children were seeking instruction, the heathen were inquiring the way to Christ, and the general prospects of the mission were brighten-

ing, and herself in comfortable health and active life, she was cut down in a single night, and her family overwhelmed with grief, and the mission again overshadowed with gloom. The writer of this was walking with her on the verandah of her dwelling at nine o'clock in the evening, engaged in animated and joyous conversation concerning the interests of our mission, and the pleasing prospects of our work, and was awakened from sleep during the same night with the startling announcement of her death!

Mrs. Shuck left her native land in the eighteenth year of her age, and by giving thus the freshness of her youth to the cause of Christ and the good of the heathen, has left us the best proof of the purity of her faith, and the sincerity of her piety. During her eight years' residence in China, she did much for the happiness of her family, and to aid her husband in his work, besides giving much direct instruction to those around her. Her house was ever open to the stranger, and her heart ever sympathized with the needy and the afflicted, while her hands were diligently employed in acts of kindness and charity. She has finished her course, and entered upon her rest; she has ended her sorrows, and entered upon her songs. She was one of the bright examples of devotion for the world's welfare, and now shines in the glorious galaxy in the Saviour's diadem.

Mr. Shuck came to the United States with his motherless children in 1846, and in 1847 returned to China, accompanied by the second Mrs. Shuck, a lady of great excellence of character, and a worthy successor of her sainted predecessor. They were stationed at Shanghae,

where Mrs. Shuck gave herself with cheerful and self-denying zeal to the work of the mission, and where she found an early grave.

SOUTHWELL.

Rev. B. Southwell, a missionary of the London Missionary Society, reached China per the ship Monarch, August 26th, 1847. He came in company with the Rev. Mr. and Mrs. Muirhead, and Mr. Wylie. Mr. Southwell was a preacher of great promise, and was regarded, by those who knew him best, as a man of rare attainments. No one could associate with him long, or listen even to a single one of his sermons, without being conscious of his charming spirit and mental strength. He was deservedly much esteemed, much loved, and very high expectations were entertained regarding his future usefulness. To whatever he put his hand, his whole soul went with it; neither was withdrawn till some lasting and favorable impression was made. With much gentleness, there was blended great intensity of action. He worked with all his might. His mental labor was too much for his physical frame. We saw him at his field of labor, and heard him preach, and enjoyed a brief but blessed acquaintance with the man whose previous course of study had undermined his physical constitution, and unfitted him for the toils and exposures of a heathen land, but whose intellectual and heart cultivation, had prepared him for the heavenly world. His heart was fixed upon the enterprise, but his body was too feeble for the

demands made upon it. He relaxed his studies and sought recreation, still firm health was wanting, and instead of gaining strength and becoming acclimated, he grew weaker, and was less able to withstand disease. That disease refused to yield to medical treatment, and in a few days terminated fatally. He died at Shanghae, September 6th, 1849.

SPAULDING.

The Rev. Phineas D. Spaulding, a missionary of the American Episcopal Missionary Society, reached Shanghae, August 24th, 1847. He had been a successful pastor in the United States, and there had the pleasure of leading souls to Christ. On reaching China, he marked out his course, and with method and self-sacrificing zeal, gave himself to his work. He selected one thousand of the more common characters of the language, and committed them to memory. He then commenced going among the people, using what sentences he had learned, and adding to his stock till he soon looked upon a circle of acquaintances among the Chinese as his friends. He afterward commenced preaching as far as he was able, and opened a Bible class among the poor, to whom he distributed the alms collected at the sacramental services in the mission to which he belonged. In this delightful course, his zeal and love for the people led him to presume too much on his robust constitution. In study and preaching, he labored hard. Too many hours were spent in daily poring over the written characters,

and the tax proved too severe both for his mental and physical powers. At length he took a cold, which resulted in what was regarded the incipient stages of consumption, and his medical counsel recommended a sea voyage as the only means promising a cure. He therefore embarked for Hong Kong, on board the Coquette, August 30th, 1849. This vessel was never heard of afterwards, and it is supposed that our brother and all on board found a grave in the sea. One of the members of his China Bible class has since joined the church of God, and all who knew him found him a personal exemplification of the gospel he taught.

SPEER.

Mrs. Cornelia Speer, wife of Rev. William Speer, and daughter of Alexander Breckenridge, Esq., of Pittsburg, Pennsylvania, U. S. A., left the United States in company with her husband, July 20th, and reached China December 26th, 1846, and died at Macao in the following April. The symptoms of the disease which carried her to an early grave, made their appearance on the voyage. She died peacefully in the full hope of a blessed immortality, resting on the Lord Jesus Christ, the Saviour of sinners.

Mr. and Mrs. Speer went to China under the patronage of the American Presbyterian Board of Foreign Missions. Their infant daughter, aged five months, died but three months after her mother, and both mother and child

found a resting place, side by side, in the Protestant burying ground at Macao.

Mrs. Speer was gifted with an excellent understanding, which had been cultivated under the influences of the best circles of society, and being adorned with the graces of the Spirit, she was a woman of singular loveliness of character, and of no ordinary promise of usefulness in her chosen work. She welcomed the toils and trials of life among the heathen, and was prepared to receive her Lord's invitation, "come up higher." In the language of one of the same mission, who has since gone to join her in the triumphs of heaven, "our departed sister was enabled to leave a blessed testimony that God was true. She contemplated the approach of death without alarm, and even with joy. The last words she uttered were, 'I am going home.'"

STEVENS.

Rev. Edward Stevens, a missionary of the American Board to the Chinese, died at Singapore, January 5th, 1837, aged thirty-four years. He was born and received his early education in New Canaan, Connecticut. In 1824 he entered Yale College, and graduated with high honors in 1828. He then spent a year at Aurora, New York, as principal of an academy. Near the close of 1829 he returned to New Haven, and joined the Theological Seminary; was tutor in college in 1831–2, and in April, 1832, accepted an appointment from the American Seaman's Friend Society, as chaplain at the port of Can-

ton. He was ordained to the gospel ministry at New Haven, June 7, 1832, and on the 29th of the same month embarked at Philadelphia for China, in the ship Morrison, and reached Canton October 26th. He served as chaplain till March, 1836, when, according to an engagement made before leaving America, he entered the service of the American Board of Missions. He, however, continued to preach at Whampoa till a few weeks before his death.

Of his childhood and academic career, we know but little, but from the various appointments and diplomas he received, it is evident that he held a high rank among his fellow-students. Mathematics, and the Latin and Greek languages, were his favorite studies. It was not till near the close of his collegiate life that he gave serious attention to religion, having, as he says, previously lived a very careless and unprofitable life. The change in his sentiments and conduct, was as life from the dead. To do good to others, and not merely to enjoy life himself, now became the chief object of his attention—an object which he steadily pursued to the end of life.

During his stay in China he made encouraging progress in the Chinese language, and in his own language he was a good preacher and had the pen of a ready writer. He possessed a lively imagination, a keen sensibility and a large share of common sense. To strangers he might appear austere and unsocial, but while he might be reserved he was ever kind and courteous. His gentlemanly bearing and manly form, his grave countenance and dark eye might awaken respect and tempt to reserve, but his warm heart and tender sympathies for the suf-

ferer awakened confidence and made him the chosen counselor of the afflicted. He received some marked expressions of esteem from the commanders of ships trading with China, whose acquaintance he made at Whampoa. He resided at Canton, but visited Whampoa every Sabbath. His labors chiefly were preaching, distributing Bibles and tracts, visiting the sick and burying the dead. He usually preached from notes, sometimes full and complete, but oftener containing merely the heads of his discourse. Many of these notes he left among his private papers, and they show the tenor of his preaching. The topics on which he most frequently discoursed were repentance, faith, holiness, in a word, "Christ, and him crucified!" Some of his favorite texts were these: "For what is a man profited if he gain the whole world and lose his own soul?" "follow peace with all men, and holiness, without which no man shall see the Lord;" "how shall we escape if we neglect so great salvation?" "for whatsoever a man soweth that shall he also reap;" "choose you this day whom ye will serve;" "the word of the Lord is tried."

From his sermon on this last passage we quote the concluding paragraph as a fair specimen of the usual style of his preaching. After briefly explaining the text and illustrating its truth by citing a great variety of apposite facts, he then says:

"In conclusion I remark, the word of the Lord has been thoroughly tried in all ways. It has been tried by history, and not found wanting. It has been tried by astronomy, by geology, by argument and by ridicule. It has been tried during thousands of years by every

man who pleased in any way he chose; by all the learning which could be brought against it; by the conceited and the ignorant; by friends and foes; by him that believeth and him that believeth not. It has stood all trials, and now remains in our hands with daily increasing evidence that the word of the Lord shall stand. Besides the direct evidence of the divine origin of this book, the unrivaled number and variety of ordeals through which it has successfully passed are enough to commend it to our attention as a record of perfect and tried truth. After all this it can not be too much to ask that it be regarded as of undoubted veracity, that every word will exactly come to pass. And if indeed it be so, what will be our condition? That word records the establishment of religion in the world and the promulgation of the law of God, which condemns us for sin; it describes the atonement of Christ by which a sacrifice and mediator is offered to men, and the way in which the blessings of this salvation become our own by a spiritual change of heart and supreme devotion to the will of God during this life; and it makes known to us the promise of a resurrection of the body, of our immortality, of the judgment day, of the sentence of everlasting punishment upon the impenitent, and of eternal forgiveness and blessedness upon the servants of God. It assures us that this life is the accepted time to attend to the salvation of the soul, and that we must strive to enter the strait gate, because many seeking it too late will never enter in. The promises of happiness and threatenings of misery are all true."

In the autumn of 1833 he established a Bible class,

attended by twenty or thirty seamen. He was faithful in his dissuasions from intoxicating drinks, urging it as his conviction that most of the difficulties on board ship, and most of the sickness and deaths at Whampoa, were occasioned by intemperance.

On the 3d of December, 1836, he embarked at Macao, on the Himmalah, Captain Fraser, for a cruise in the Indian Archipelago, and reached Singapore on the 15th of the same month. Soon after landing he complained of headache and fever, but described the sensation in the head as a pressure, not a pain. His friends soon became anxious for the issue; but he calmly spoke of the time in which he made his peace with God and preparation for death. His fever was an insidious intermittent, which, by varying frowns and smiles, kept the physicians at bay—till after alternating through a mazy course of symptoms, it carried him off by an effusion on the brain, at a moment when all around him fondly thought they saw the dawn of a happy restoration. His physician adds: "He was like a child in the hands of God, and it was a privilege to meet the wants and smooth the dying pillow of such a patient."

STRONACH.

MRS. STRONACH, the wife of the Rev. John Stronach, left England with her husband on a mission to the Chinese, in 1838, under the direction of the London Missionary Society. They were first stationed at Singapore, where they prosecuted their studies and labors till the

opening of China, when they removed to Amoy. On the 19th of November, 1845, Mrs. Stronach, leaving her husband in China, embarked with her four children for England, with the hope that a visit to her native land would restore her to the enjoyment of health, and enable her soon to rejoin her husband in his important sphere of labor. The long sickness and many privations which she had endured in the missionary field, had exhausted the energies of her constitution, and she was not privileged to behold again the shores which eight years before she had left on her mission of love to the heathen.

On the 7th of March, more than a month before the conclusion of the voyage, her life on earth was ended, and she entered upon the joy of her Lord. There was much in her circumstances to depress her mind. Separated from her devoted husband—suffering from disease in various forms—expecting soon to resign the guardianship of her dear children—she felt that all these things were against her; but underneath her were the everlasting arms, and she possessed her soul in peace. Her cheerful smile, and gentle words, and prudent counsels, and kind heart, eminently fitted her for the duties of the companion and mother, and enabled her in a high degree to render her house the home of happiness.

WENTWORTH.

MRS. ANNA M. WENTWORTH, the daughter of J. J. Lewis, Esq., and wife of Rev. Dr. Wentworth, was born at Westchester, Pa., June 11th, 1829. Her footprint is

seen in China, as she stepped there, on her way to heaven.

She had been trained under the happy influences of refinement and piety, which, under the Spirit's power, resulted in the development of practical personal Christianity. On her fourteenth anniversary, June 11th, 1843, she put on Christ, and became a member of the Methodist Episcopal Church. She early discovered a missionary spirit, viz., the spirit of Christ reduced to practice. The circulation of subscription papers for the cause of benevolence, visitations to the sick, ministrations to the poor, instructions to the ignorant, and a sympathy for the afflicted, engrossed her girlhood, while others of her age were seeking amusement. She excelled as a scholar, she was accomplished as a musician, faithful in the Sabbath School, and active in every department of Christian benevolence. In writing to her father, while teaching school in Maryland, she gives as a reason for continuing, "My wants are increasing. I want money—not only to spend, but also to give away. I am interested for the church, in the missionary cause, the Sabbath School, etc., and I know of no way of really giving money, but first to earn it."

The following may give us some idea of her feelings in relation to the great work of missionary life. On the 30th of August, 1854, she wrote as follows:

"Yesterday morning Dr. W. left us, and I have had two days to review the strange events of the past few weeks. Who could have believed that so short a time could have so changed all my prospects and plans? Judging from the dictates of human wisdom, it seems

most rash to allow so short a time to decide matters of so great moment. . . . . But as I try to bring a calm judgment to sit upon my decisions, I can not find any thing to regret. And why should I regret it? Have I not many times asked the Lord to direct all my paths? and shall I not believe that he will do it? Have I not for years, asked, 'Lord, what wilt thou have me to do?' And when, by this providence, he seems to have laid a noble work before me, shall I refuse to enter upon it? Rather I will thankfully acknowledge the goodness that has chosen me for a post of such exalted honor; and while I feel, in the depth of my nature, my unfitness for the work, I will implicitly confide in the wisdom and grace that are able to ordain praise from the weakest of his creatures. I know it is a great undertaking, and I want to be able rationally to count the cost, and yet not to harass myself with needless fears. There must, of course, be privation and toil. I must leave friends who have seemed almost as necessary to my life as the air I have breathed; but my heart goes out in thankfulness to God, that, while he has called me to leave much, he has given me a strong arm and a noble heart to lean upon. In this I recognize a pledge of what he will do for me. Already he has given me an earthly guide, and counselor, and teacher, and I feel sure that all his influence will be to exalt and ennoble me, and make me more worthy of him, and the cause to which we have consecrated our lives."

She was united in marriage to Dr. Wentworth, October 31st, 1854. They sailed from New York for China January 8th, 1855, and after a voyage of a hundred and thirty-seven days, they reached Hong Kong.

In a letter to her sister, dated China Sea, May 23, 1855, when nearing Hong Kong, she writes:

"I am not certain that I am quite in my sober senses this morning, or that I shall be able to write any thing that a sensible woman will care to read; but we are nearing Hong Kong, and as we can not tell how much or how little time we may have there for writing, I want to make sure of the matter and have a few letters ready for the mail before we anchor. I have in part explained to you the cause of my unusual excitement, 'nearing Hong Kong.' After spending one hundred and thirty-five days on the heaving ocean, subject to the dangers and discomforts of sea life, the idea of being again on shore, surrounded by something like home comfort, is itself exciting. But when you remember that land is China, the land so long looked to, so long hoped for, our future home, or perhaps our grave, you will not wonder that the thought of being within fifty miles of it makes the pulse beat more quickly, and sends to the heart a strange thrill."

While at Hong Kong they were entertained by the Rev. Mr. Johnson, of the American Baptist mission, where they remained for two weeks waiting for an opportunity to go up to Fuh Chau.

On the 7th of June they embarked on board the Spitfire, an American clipper, for the end of their voyage, still five hundred miles distant.

Her next was dated Fuh Chau, June 20, 1855, and gives a pleasing description of their arrival and reception by their friends.

But little more than three months from this joyous

landing it was recorded, that "about eleven o'clock at night, on the 2d of October, 1855, at the house of Rev. Mr. Maclay, Fuh Chau, China, Anna M. Wentworth ceased to suffer upon earth, and ascended to her rest in heaven, in the twenty-seventh year of her age."

One writing from there says:

"We were very glad to welcome her to our missionary circle, not for a moment thinking that, like a ray of sunlight, she would shine upon us and then be gone for ever. But so it was."

"Blessed are the dead which die in the Lord. Yea, saith the Spirit, for they rest from their labors, and their works do follow them."

WHILDEN.

MRS. ELIZA J. WHILDEN, wife of Rev. B. W. Whilden, connected with the Southern Baptist Convention, died at Canton, February 20th, 1850. Mrs. Whilden was the daughter of Mr. Robert and Mrs. Jane Martin, of Union District, South Carolina. She was born February 13th, 1821, and made a profession of religion in 1840.

In 1843 she was united in marriage to Rev. B. W. Whilden, and soon after removed to Camden, South Carolina, where they lived four years, during which time Mr. Whilden was pastor of the Baptist church in that place. Before her marriage, Mrs. Whilden had cherished a strong desire for a life in the missionary field, and in 1848 her husband, in answer to her long-con-

tinued prayers, offered himself as a missionary to the Chinese.

An article from the lamented Pohlman, put into the hands of Mr. Whilden by his wife, was greatly instrumental in leading to this result. Mrs. Whilden, with her husband and children, sailed from New York, October, 1848, and reached Hong Kong on the 13th of the following February, the anniversary of her birth. On the 23d of the month she reached her station at Canton, and there, within one year after her arrival, and just as she was preparing for active service, she was called to her home in heaven. She did what she could, and left behind the fragrance of a holy example, and the memory of a prayerful woman, a patient mother, a pious companion, and a cheerful and consistent Christian. She enjoyed the peaceful death which God has coupled with a pious life. Such a memory is no mean legacy for her bereaved husband and three motherless children. Her grave is on French Island, near Whampoa, by the side of that of brother Clopton and Mrs. Devan, and others, who have from the Middle Kingdom gone home to the true celestial country; and when from the millions of China, the purchased of the Redeemer shall be gathered home to glory, the sainted ones, who have prayed, and wept, and suffered, and served for their salvation, shall, with no common joy, mingle with them in the song, "not unto us, but to thy name will we give glory."

WHITE.

MRS. JANE ISABEL ATWATER was born at Homer, Cortland county, New York, August 22d, 1822. Her parents were from Connecticut, and brought with them into New York the principles and spirit of their Puritan ancestors. At the age of four years Isabel lost her mother, but still retained impressions of her maternal fidelity and tenderness. The memory of standing by her mother's dying bed and receiving her parting blessing, was cherished as she grew up to mature years. Miss Atwater's education was strictly religious, and though deprived of a mother's care, she enjoyed the influence and instruction of a godly father, whose children grew up in the nurture and admonition of the Lord, and one son became a successful minister of the Methodist Episcopal church. Isabel knew not the date of her conversion to God, but in early childhood she found pleasure in Christian duties, and at the age of ten years received from her father the gift of a Bible as a reward for reading through the sacred volume. This she retained to the day of her death, and the well-worn leaves attest how faithfully she studied the precious treasure.

In 1838, at the age of sixteen years, she left home to attend school at Cazenovia, New York, where she remained till March 30th, 1840. While there she made a public profession of religion, and became a member of the Methodist Episcopal church in Cazenovia, January 21st, 1840. From that time till the day of her death, she was a burning and shining light.

During the summer of 1840 she taught a public school near Homer, and at the close of her term, she wrote in her journal, "Truly this summer has been to me one green spot on the desert of life."

In September, 1841, she reëntered the seminary at Cazenovia. Here she developed strong sympathies for missionary service, and two essays which she publicly read in the seminary were powerful appeals for the missionary cause, and fell like electric fire on one whose heart was already enlisted for the heathen, and who afterward went to herald the good news to the pagan world. In July, 1842, she completed the regular course of study, and received the diploma of the seminary.

In the autumn of 1842 she went to reside at Rochester, where she connected herself with the Washington Bethel church, and was warmly enlisted in the service of the Sabbath School and missionary work in the city. Her modest, retiring, unobtrusive manners, coupled with self-denying activity and Christian cheerfulness, gave a charm and efficiency to her labors, and garnered her name in the grateful memories of all who knew her.

The writer, while on a visit to this country in 1845, well remembers meeting Miss Atwater at the house of her sister in Rochester, and of being impressed with the pertinency of her earnest inquiries about China, her chosen field of labor, while she was then preparing her outfit for the voyage and her heathen home. He also had the privilege, after his return to China, to welcome her, with her companion and colleagues, on their arrival in that far-off land.

On the 13th of March, 1847, Miss Atwater was mar-

ried at Rochester to Rev. M. C. White, by the Rev. Dr. Luckey, and on the 15th of April they sailed in the Heber, from Boston for China. They were accompanied by their colleague, Rev. J. D. Collins, and by Rev. Mr. and Mrs. Doty, and Rev. Mr. Talmadge, of the American Board destined to Amoy. A pleasant and prosperous voyage landed them at Macao, August 4, 1847.

The following letter to her brother, written at Hong Kong, may give us something of her first impressions of China:

"My Dear Brother:—As I have given a minute account of our voyage, in letters that are now *en route*, I will only say in this, that, with God's blessing, we anchored safely at Macao on the 4th of August, after a voyage of a hundred and ten days from Boston. The sum total of our voyage is, that we had a pleasant passage, little sea-sickness, no ennui, a kind captain, agreeable passengers, and no accidents. We stopped one day at Macao, and left the next for Whampoa, the anchorage for shipping, about twelve miles below Canton. To accomplish this trip we all got into a 'sam-pan,' a small Chinese boat, worked by rowers, and were soon landed at Dr. Parker's, where we took dinner. Canton is the most indescribable place I ever saw. I could scarcely obtain a correct or clear idea of it myself. It seems to be just one mass of buildings, as the streets are mere paved paths, not so wide as the sidewalks in Boston, and covered most of the way by verandahs meeting above them. The foreign part is more open, and contains some splen-

did buildings. Adjoining it is the American garden, a fine promenade, and the only one the foreign residents have, as they do not venture into the streets much. I walked a mile through the city with Dr. Ball and his daughter to his house, where we had been invited to breakfast. It was considered quite a feat, as females had scarcely begun to venture into the streets since the troubles in April. Our appearance created some sensation, though we were not disturbed. We left Canton in a Chinese 'fast boat,' a crazy-looking, but sufficiently comfortable craft for Hong Kong, distant seventy miles. We stopped on board the Heber at Whampoa, and took in our luggage, bidding good bye to the captain and crew, and the noble ship that had brought us so safely on our trackless journey.

"There was so much freight among us six passengers, that we had to charter two boats, living in one and trusting most of our things to the honesty of the Chinese in the other. We provided for ourselves, the natives doing the cooking. Dr. Parker had furnished our 'chow-chow,' which is the phrase here for food; while kind Captain T., of the Heber, contributed a boiled ham, bread, cheese, etc. We reached Hong Kong in thirty-six hours, and were warmly greeted by the missionaries of the American Baptist Board. In heathen lands, blessed be God, we are all one in Christ. Here we separated from our dear friends, Mr. and Mrs. Doty, and Rev. Mr. Talmage, who went on their way to Amoy.

"Being all ready to start for Fuh Chau, where, unless we arrive before the change of the monsoon, which is near, we can not go till next spring, you may judge of

our joy at the arrival on Tuesday of the T. W. Sears, with our truant chattels. As there was no vessel going direct to Fuh Chau, we have been obliged to charter a small lorcha, in which we must make the remainder of the voyage, a distance of five hundred miles.

"Through the kindness of my Boston friends, to whom a lasting debt of gratitude is due, I was made very comfortable on the voyage. May the Lord reward them a hundred fold. We expect to leave to-morrow. All well and happy. Do not be over anxious for us. We have experienced abundant evidence of the special care and protection of our heavenly Father. I have no fears for the future, though I know that a difficult and toilsome, if not a dangerous path is before me."

They embarked at Hong Kong, on the lorcha, August 21st, and reached Fuh Chau September 7th, 1847. Of the five consular ports, then open to foreigners in China, this is the middle one in geographical position, and perhaps the second in population. Situated about thirty miles from the ocean, on the river Min, whose banks, for beauty and grandeur, have been compared to the noble Hudson, but whose waters are difficult of navigation, Fuh Chau had been unvisited by foreign ships, and her people uncontaminated by the influence of foreign seamen and soldiers. Quietly resting in its own vast amphitheater, made by the towering mountains that surround it, the whole great valley presenting a scene of beauty seldom witnessed, and covered by the great city and its wide-spreading suburbs, with their population of a million of souls, it presented to our young missionaries a vast, open, and inviting field.

A small island in the river, densely populated, constitutes a part of the suburbs of the great city. On this island Mr. and Mrs. White took up their residence. Here, amid the most charming scenery in the world, surrounded by nearly a million of perishing heathen, whose houses could all be seen with a glance, Mrs. White, with a full heart, entered upon her work. As she went into the streets, she was surrounded by women and children, to whom she longed to tell the story of Calvary's bleeding sufferer, but her tongue was tied. This urged her to vigorous efforts to learn their language—efforts too laborious for long-continued life.

She took a slight cold soon after reaching the country, and her exhausting labors in that exhausting climate, rendered her susceptible to disease, and the damp, chilling winds of winter brought on a disease of the lungs, which hastened her to the tomb. She was impressed that her mission must soon end, but this seemed rather to stimulate than dampen her zeal. She might in truth have said, "The zeal of thine house hath eaten me up." In writing to her brother in the near prospect of the end, she says, "I have loved my dear Saviour before, and think I have loved him with all my heart; but never did I know of that exhaustless *ocean* of his love as since this affliction came upon me. I am not sorry I left America. I love the cause of my Master, and earnestly desire the salvation of these perishing millions of China. I had rather lay my body here in China than in America."

When the last flickerings of the lamp of life, which for days had been faint, were about to be extinguished for ever, the blaze brightened and she gathered strength

to leave her parting benediction with the endeared friends of the mission, and then to the companion of her toils she said, "My dear husband, live for *one* thing, and one *only;* only *one thing, just one thing—the glory of God! the glory of God!*"

Then turning to the little missionary band she requested them to tell the people, as her dying testimony, that Jesus can make his people happy when they die. She slept in Jesus May 25, 1848, aged twenty-six years.

WOLFE.

THE REV. SAMUEL WOLFE, a missionary of the London Missionary Society, went to Singapore in 1835, and died at Zamboanga in 1837. He was said to have possessed great tenacity of memory, and other qualifications for learning the Chinese language with great facility. He made his last voyage from Singapore to the Philippine Islands for the benefit of his health, but died alone among the heathen.

WYLIE.

MRS. WYLIE, the wife of A. Wylie, died at Shanghae in 1850. Mrs. Wylie had labored seven years among the dark colored and darker minded descendants of Ham, gathering together and teaching the little children, following the example of the Great Teacher, who, while on earth, showed the tenderest interest in such little ones.

Her mission to Africa had been the result of an ardent desire to do something in the Redeemer's kingdom among the heathen. In infancy she was left an orphan, and as she grew up had to struggle with difficulties common to the lot of the feeble and fatherless. This experience in early life may have done much to develop that self-reliance and decision of character which distinguished her in after years. She also in youth discovered happy evidences of spiritual life, which, fostered by Christian friends, and the Holy Spirit's power, matured in a Christian character of great energy, symmetry, and likeness to its Great Example. Her one great purpose of life was to glorify the Saviour and promote his kingdom.

While in Africa her sufferings were not inconsiderable, her work was abundant, and some of those under her care gave evidence of their conversion to God.

Having been compelled by the war of 1845 to leave Caffreland and return to England, when opportunity offered she went to resume her work of benevolence in China. Mr. Wylie arrived at Shanghae, August 26th, 1847, and was superintendent of the press connected with the London Missionary Society.

The subject of this sketch was married to Mr. Wylie after her arrival in China. She discovered an aptitude in speaking a foreign language, and great promise of usefulness, but her career was soon cut short, and, after commending her little babe, her afflicted husband, and the interests of the mission, to her heavenly Father's care, she was taken to her rest above.

WYLEY.

MRS. FRANCES J. WYLEY was born in Northumberland county, Pennsylvania, January 17, 1823. Her father, Joseph Martin, was a native of Ireland, and came to the new world at the age of nineteen years. In 1808 he was married to Miss Sarah Hueston, and settled in Northumberland, one of the northern counties of Pennsylvania, where he lived an honest, frugal and successful farmer, and where he died in 1823, leaving his youngest daughter, Frances, then but a few months old. Her mother possessed a clear mind, the Christian's faith, gentle manners, and was every way a fitting mother to train her seven orphaned children for usefulness and heaven. In 1848 this good mother was called to her rest and reward above. The children survive, except the one that sleeps beneath the olive trees in the cemetery of Fuh Chau.

In 1841 Frances became a member of the Methodist church in Pottsville, Pennsylvania, and continued a growing and zealous Christian to the end of life. In 1842 she entered the family of her sister, in the valley of Tuscarora, where she engaged in teaching, and where she won the esteem and confidence of a large circle of friends.

She was married to Dr. Wyley in October, 1846, who was then engaged in the practice of medicine in western Pennsylvania, but whose thoughts had been directed towards the work of the ministry, and who long had desired to preach the gospel in China. Just at this time an urgent appeal had come from the Missionary Society

of the Methodist Episcopal church for a reinforcement of their mission at Fuh Chau. The corresponding secretary addressed a letter of inquiry to Dr. Wyley regarding his personal engagement in the mission, which he laid before his young wife. She was then a mother —was in her own home, surrounded with the comforts of life and a large circle of endeared friends; yet she calmly received the letter from the hand of her husband, read it over, pondered its momentous import, prayed over it, and then returned it with the saying, "Where thou goest I will go, and thy God shall be my God."

After their appointment for China, several months were spent in preparation for the voyage; and on the 13th of March, 1851, they embarked for China, in company with Miss Seely and Rev. James Colder and wife, and on the 9th of July, of the same year, they were welcomed by their predecessors at Fuh Chau, the city of their destination.

They at once commenced housekeeping, which is no easy thing to do in a strange country, with stranger customs and a still stranger language. Housewives in this land, with all the facilities of home conveniences, household utensils, trained domestics and a common language, sometimes think that none have sorrows equal to theirs. But with all its difficulties, Mrs. Wyley was ready for the duty. She justly thought that to free her husband from domestic care, that his whole strength might be given to the work of the ministry, was the true missionary work for a missionary's wife.

Mrs. Wyley had suffered from several severe attacks

of disease since her arrival in China, and in September, 1852, her husband was brought to the door of death by an attack of dysentery. For six weeks his devoted wife gave her angel ministrations to his wants with a self-forgetfulness and ceaseless care which severely taxed her then feeble health. His spiritual welfare was also made the subject of her prayerful interest, and when he recovered her mouth was filled with praise.

In the spring of 1853, the progressing rebellion had spread alarm over the country, and the foreign residents of Fuh Chau began to question the safety of their position. Some of the mission families left. Mrs. Wyley, after much prayer, resolved to remain with her husband, and abide the result.

Their dwelling had been entered by bold robbers at night, and the tropical sun came with scorching power upon them by day. Soon health failed, and while seeking restoration by a trip on the waters of the Min, a typhoon overtook them, and for nine days they were closely confined to their little boat, exposed to the drenching rains, while the winds blew over them with the strength of a hurricane. The floods of rain soon swelled the stream, which rushed furiously down its bed, and broke over its banks with one wide-spread and angry flood. Their position became one not only of privation but of peril. In this condition, beyond the power of man to save, she discovered two striking traits of her character—patience and fortitude.

Both Dr. and Mrs. Wyley suffered seriously from this exposure, and felt obliged to seek relief by a visit to another port, or a return to their native land. But before

they could leave, Mrs. Wyley began to fail rapidly, and on the 3d of November, 1853, she entered into rest.

She has left as a legacy to her husband, her children, and the mission, the bright example of a Christian life, and the blessed triumphs of the Christian's death.

THE END.

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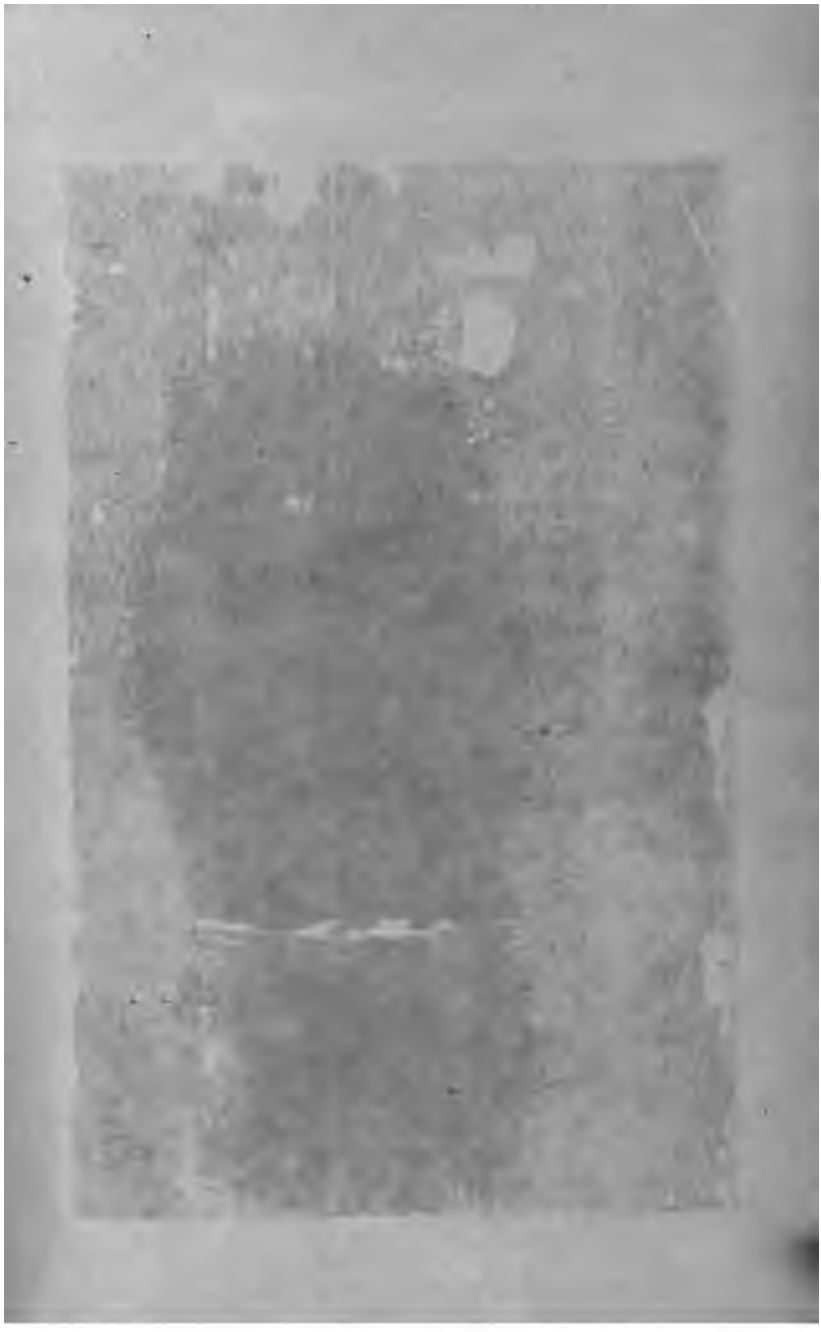

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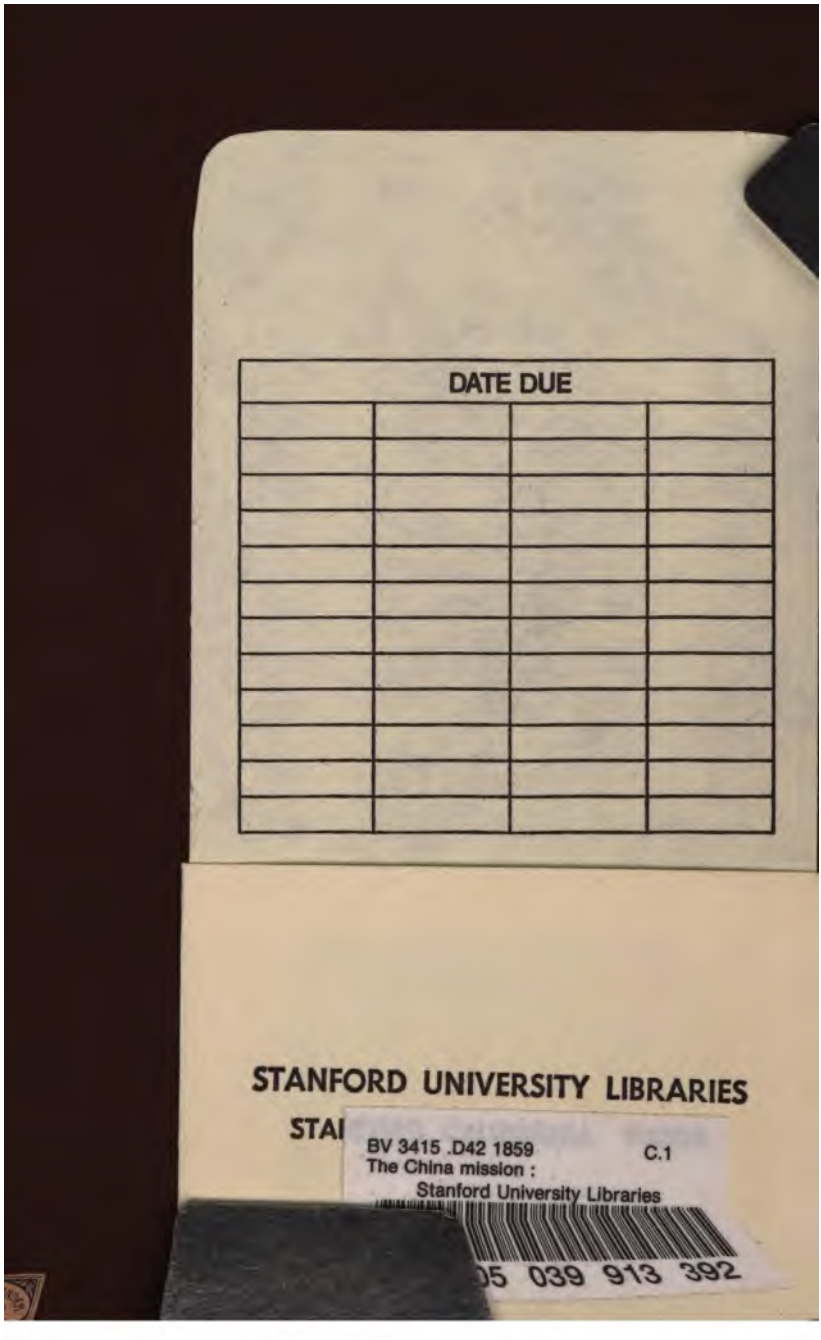
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